

Taleemat-e-Saifia

SAIFIA TEACHINGS

A CONCISE GUIDE OF ISLAMIC SUFI TEACHINGS



Under the Guidance of
Professor Peer Syed
Muhammad Ali Raza Bukhari Al-Saifi

Author
Faisal Dean Raza Saifi

Raza Publications

Taleemat-e-Saifia

SAIFIA TEACHINGS

A CONCISE GUIDE OF ISLAMIC SUFI TEACHINGS

Under the Guidance of

Professor Peer Syed

Muhammad Ali Raza Bukhari Al-Saifi

Sajada Nasheen Dargah Basahan Sharif

Azad Kashmir

Pakistan

Author

Faisal Dean Raza Saifi

Astana Alia Naqshbandia Saifia, Peeran-e-Basahan Sharif

Birmingham

United Kingdom

**For More Books
Click On Ghulam
Safdar
Muhammadi Saifi**

© Raza Publications 2013

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright holder.

First Edition 2013 (1434)

Published by

Raza Publications,

Birmingham

sales@razapublications.co.uk

info@razapublications.co.uk

ISBN 978-0-9926879-0-8

Cover by White Canvas Design

Distributed in the UK by:

Khalifa Aftab Sarmad Saifi Sahib

Astana Alia Naqshbandia Saifia

Peeran-e-Basahan Sharif

Birmingham

United Kingdom

www.razafoundation.net

Tel: +44 (0) 7879538800

Tel: +44 (0) 7812141288

Distributed in Pakistan by:

Khalifa Hassan Raza Saifi Sahib

Astana Alia Naqshbandia Saifia

Peeran-e-Basahan Sharif

Street No. 6

Koral

Islamabad

Pakistan

Tel: +92 (0) 300 5151054

Tel: +92 (0) 300 5115103

peeralirazabukhari@gmail.com

www.yarasool.co.uk

www.facebook.com/piralirazasaifi

www.facebook.com/piraliraza.bukhari

www.twitter.com/piralirazasaifi

Ba Faizan-e-nazar

Mahboob-e-Subhan, Mujaddid-e-Duran, Qayum-e-Zaman
Imam-e-Khurasan

Hazrat Akhondzadah Peer Saif-ur-Rahman
(Peer-e-Archi Mubarak Sahib) رَحْمَةُ اللَّهِ عَلَيْهِ

Astana-e-Alia Naqshbandia, Chishtia, Qadria, Soharwardia,
Saifia,
Faqeerabad Sharif,
Lahore

Intisab

Hazrat Peer-e-Tariqat, Rehbar-e-Shariat
Sahibzada Muhammad Saeed Haidri Sahib Mubarak
Sajjada Nasheen Astana Alia Faqeerabad Sharif, Lahore

Hazrat Peer Shaykh ul Hadith wa Tafseer
Sahibzada Muhammad Hameed Jan Sahib Mubarak
Zaib-e-Astana Alia Faqeerabad Sharif, Lahore

**For More Books
Click On Ghulam
Safdar**

- II -

Muhammadi Saifi

Contents

Preface.....	1
Acknowledgement.....	4
Introduction	6
Background.....	12
Subtle Centres of Consciousness (<i>Lataif</i>)	14
<i>Aalam-e-Amr</i>	16
<i>Aalam-e-Khalq</i>	16
The Position and Association of each <i>Latifa</i>	18
Brief Explanation of the <i>Lataif</i>	20
<i>Latifa Qalb</i> ,	20
<i>Latifa Ruh</i> ,	20
<i>Latifa Sirr</i> ,	20
<i>Latifa Khafi</i> ,	20
<i>Latifa Akhfa</i> ,	21
<i>Latifa Nafsi</i> ,.....	21
<i>Latifa Qaalbi</i> ,.....	21
The Method of <i>Nafi Asbaat</i>	22
Meditation (<i>Muraqaba</i>).....	24
Intentions (<i>Waqoof-e Muraqaba</i>)	27
Intentions (<i>Asool-e Muraqaba</i>)	35
Sayings of Hazrat Syed Bahauddin Shah-e-	
Naqshband Bukhari رَحْمَةُ اللهِ عَلَيْهِ	57
What is <i>Wajd</i> ?	69
Instructions for a beginner starting on the path	72

Lessons of the Silsila-e-Chishtia Saifia.....	74
First Lesson:.....	74
Second Lesson:.....	74
Third Lesson:.....	75
Fourth Lesson:	76
Lessons of the Silsila-e-Qadria Saifia	77
First Lesson:.....	77
Second Lesson:.....	78
Third Lesson:	79
Fourth Lesson:	79
Fifth Lesson:.....	80
Sixth Lesson:	80
Seventh Lesson:	81
Eighth Lesson:.....	81
Ninth Lesson:.....	82
Lessons of the Silsila-e-Soharwardia Saifia.....	84
Ninth Lesson:.....	84
Khatam-e-Khwajagan.....	86
Spiritual Lineage of the Naqshbandia Mujaddidia Saifia Silsila	94
Spiritual Lineage of the Chishtia Saifia Silsila	97
Spiritual Lineage of the Qadria Saifia Silsila.....	100
Spiritual Lineage of the Soharwardia Saifia Silsila	102
Peer Syed Muhammad Ali Raza Bukhari Sahibs Ancestral History from <i>Ahlulbayt</i>	105

Preface

All praise be to Allah ﷻ, the Lord of the worlds. Salutation and Peace on the best of creation, the sublime in character, our Master Muhammad ﷺ, the seal of the Messengers and Prophets, and upon his pure and chaste family, and his Companions, the stars of guidance and emulation.

The reality of Islam is the complete submission to the command of Allah ﷻ. The commandments of Islam apply to both the outward and inward state of the Muslim. One of the central and most important aspects of Islam is the Sufi teaching also known as *Tasawwuf*. As Islamic jurisprudence, known as *Fiqh*, teaches the Muslim how the outward worship, such as *Salah* and *Sawm* should be performed, in like manner, *Tasawwuf* also teaches the Muslim how to internalise the worship through states of the self or *Nafs*. In short, the main purpose of *Tasawwuf* is the purification of ones intentions and the humility in ones conduct with The Creator and His creation. It is important to create a balance between *Fiqh* and *Tasawwuf* in ones life, as one cannot exist without the other.

Imam Malik ibn Anas رَحْمَةُ اللَّهِ عَلَيْهِ (93 AH – 179 AH) famously said of *Tasawwuf*:

"Whoever studies tasawwuf without fiqh will be corrupted and whoever studies fiqh without tasawwuf will transgress and whoever studies fiqh and tasawwuf will reach reality (the Truth)."

There is no *Tasawwuf* without *Fiqh*, as there is no other way to understand the commandments of Allah ﷻ relating to worship. *Fiqh* is deficient without *Tasawwuf*, as worship without sincerity has no meaning.

As we are commanded to pray our five daily prayers and fast the blessed month of Ramadan, so we should also strive to become sincere in our worship, strive to suppress and control the desires of the body and realise that our salvation rests with the true understanding of Islam.

Imam Malik رحمه الله عليه said about himself that he knew many *hadith* and had a great deal of knowledge that he never spoke about, nor did he mention it. This was the inner knowledge, or inner reality, that is termed *ilm ul-baatin* (the knowledge of the heart).

This is beautifully elucidated in the following *hadith*:

Harith ibn Malik al-Ansari passed by the Prophet ﷺ who asked him, "How are you this morning, O Harith?" and he replied, "This morning I am a true believer in Allah." The Prophet ﷺ said: "Take care of what you say, for everything has a proof to it, so what is the proof of your belief?" He said: "I have turned myself away from this world by keeping awake at night and staying thirsty by day; and I can almost see the Throne of my Lord in full view before me, and I can see the people of the Garden visiting each other, and the people of the Fire wailing to each other." The Prophet ﷺ said, "O Harith! You have realized (the truth),

therefore cling to it." Some versions add, "(This is) a believer whose heart Allah has illumined."¹

This book outlines the teachings of the *Naqshbandi Mujaddidi Saifi Silsila* (spiritual path), and serves as a guide for students of this discipline. Within it are the daily practices of all four spiritual paths (*Naqshbandi, Chishti, Qadri and Soharwardi*), as transmitted and taught by the eminent teacher and scholar, Hazrat Imam-e-Khurasani Akhondzadah Saif-ur-Rahman Peer-e-Archi Mubarak Sahib رَحْمَةُ اللهِ عَلَيْهِ. In particular the teaching of the *Naqshbandi Mujaddidi Saifi* path, that is dependant on the focus (*Tawajju*) of a *Murshid-e Kamil* (accomplished master).

Only Allah ﷻ is the Granter of success. Any mistakes and shortcomings in compiling this work are mine, and the praise for its merits belongs to Allah ﷻ alone. May Allah ﷻ shower His mercy on all who read this book, and increase in us the love for Him and His Beloved, *Hazrat Sarwar-e-Konain Syeduna Muhammad ﷺ*. Ameen.

Faisal Dean Raza Saifi

فیصل دین رضا سیفی

Dhul Hijjah 1434 A.H.

¹ Tabarani in his *Mu'jam al-Kabir* (3:266 #3367), Quda'i (Musnad Shihab, 2:127 #1028), Abu Nu'aym (Hilya, 1:242), Bazzar (Zawa'id, 1:26 #32), Ibn Abi Shayba in his *Musannaf* (7:226-27) and his *Kitab al- Iman* (#114-115)

Acknowledgement

We have been taught by the Beloved of Allah ﷺ, Hazrat Sarwar-e-Konain Syeduna Muhammad ﷺ that "One who does not thank people does not give thanks to Allah, either" ². Therefore, I would like to thank Allah ﷻ by extending sincere gratitude to all who have played a pivotal role in the compilation of this work. Most importantly, my beloved *Murshid-e-Kamil*, the honourable Professor Peer Syed Muhammad Ali Raza Bukhari Al-Saifi Sahib, who has dedicated his life to teaching and transmitting sacred knowledge and thereby fulfilling an immense trust. It is with mercy and great favour from Allah ﷻ that I have been able to sit at their feet to learn this branch of Islam and illuminate my heart in their *sohbat* (company).

Professor Peer Syed Muhammad Ali Raza Bukhari Al-Saifi Sahib was born into a very pious and noble family in Basahan Sharif, Azad Kashmir, Pakistan. Peer sahib is from the *Ahlulbayt* (the descendants of our Beloved Prophet Muhammad ﷺ). His honourable father Hazrat Peer Syed Abul Hassan Muhammad Saeed Shah Bukhari Sahib is a *Kamil Wali* whose lineage descends through Hazrat Imam Hussain ؑ. His honourable late mother was also a *Kamal Waliya*, whose lineage goes back to Hazrat Imam Hassan ؑ, through Hazrat Ghause-e-Azam Shaykh Syed Abdul Qadir Gilani ربه الله عليه. This gives Peer Muhammad Ali Raza Bukhari Sahib the Honour of being a *Hassani* and *Hussaini* Syed.

² Tirmidhi, Birr 35, 1955; Abu Dawud, Adab 12 4811

Peer Sahib has reached great heights in Tasawwuf under the guidance and teaching of Hazrat Baba Naseemullah Al-Saifi Sahib, and His eminence, the late Hazrat Imam-e-Khurasani Akhondzadah Peer Saif-ur-Rahman (Peer-e-Archi Mubarak Sahib). Peer-e-Archi Mubarak Sahib was the *Mujaddid* (reviver of the *Sunnah*) of his time, and from whom the silsila takes its name today. Peer Sahib's teachers were unanimous in giving him great respect, love and consideration despite his youth. As an expression of extreme affection and high regard, Peer-e-Archi Mubarak Sahib attributed many titles to Peer Sahib. Amongst some of those endearments are *Shah-e-Shahan* (King of Kings), *Ashiq ast Mashooq ast* (You are my Lover and Beloved) and *Jazbatun Min Jazbatirrahman* (A Spark from Divine Spark). Peer-e-Archi Mubarak Sahib was certain that Peer Sahib would reach great spiritual heights and through whom *Allah* ﷻ would transmit *Faiz* (Divine Emanation) all over the world. Today Peer Sahib can be considered as a shining example of excellent character and conduct, which is reflected in his mission to promote the teachings of the Holy Qur'an and Sunnah.

I am indebted to *Shaykh ul Qur'an*, Mufti Peer Abid Hussain Saifi Sahib, whose work "*Mamulaat-e-Saifia*" has been used as a reference for certain sections of this book.

I dedicate this work to my parents and my teachers, through whom I came to know what was right from wrong. May *Allah* ﷻ bless them, and shower His mercy on them all, and all those souls that have passed from this world in the state of *Iman*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ
وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Introduction

A child comes into this world with inherent qualities and a natural disposition which is inclined towards right action and with the understanding that Allah ﷻ is The Creator, and the only one worthy of worship. This is referred to in the Arabic language as the state of *Fitra*. As the child grows up, if this natural disposition is encouraged to express itself, the child will naturally submit to the will of Allah ﷻ and accept Islam, both as a belief structure and as an outward way of life. However, the inverse is equally likely if the child is subjected to the dictates of corrupt thought and practice. It is reported by Abu Huraira ؓ that Allah's Messenger ﷺ said:

*"No baby is born but upon Fitra (as a Muslim). It is his parents who make him a Jew or a Christian or a Polytheist."*³

So by definition, one who submits willingly to the *Deen* of Allah ﷻ and therefore accepts the *Shariah* transmitted by Allah's

³ Sahih Muslim Book 033, Hadith 6426.

Messenger, our beloved Prophet Muhammad ﷺ, has been able to do so with the help of these inherent qualities that Allah ﷻ has bestowed to the whole of Mankind.

For those fortunate individuals that are guided towards Islam have an uphill battle with the negative inward influence that originates from the *Nafs*, and the negative outward influence that originates from the *Shaitan*. Both of these forces are intent on destroying those qualities which define a true believer (*Mu'min*). A *Mu'min* is a reflection of the prophetic example, both in the outward appearance and conduct, and in the inner reality that has at its heart the profound realisation that Allah is one, the only deity worthy of worship. The whole concept of Islam and the reality of the *Mu'min* are beautifully described in the *Hadith* that is famously referred to as the *Hadith of Jibreel* ⁴.

Needless to say that to become a *Mu'min*, one must wage a war against the *Nafs* and the *Shaitan*. Succumbing to the dictates of either of these two negative forces results in the blackening of the heart, which in turn results in inner blindness to the true purpose of ones creation. The reality of this statement is better explained in the *Hadith*:

"When a slave commits a sin, a black spot appears on his heart. But if he gives it up, seeks forgiveness and repents, his heart will be

⁴ Providing commentary on this *Hadith* is beyond the scope of this work and so has not been included here

cleansed. But if he repeats it, the blackness will increase until it overwhelms his heart.”⁵

In order to be able to fight the *Nafs* and the *Shaitan*, one must have the ability to first recognise the enemy and its advances, and then have the knowledge of how to safeguard against the attack. The progeny of *Hazrat Adam* ﷺ has been engaged in this struggle since the beginning. The experience of our rightly guided ancestors has taught us a great deal about how the inner struggle should be conducted.

The people of *Basira* are those whose perception is guided by wisdom. Such people have struck a balance between that which is apparent (*Zahir*) and is understood with the physical faculties, such as sight, and that which is internal (*Batin*). The *Batin* can only be understood with the internal sight attributed to the heart. The Islamic science of *Tasawwuf* is the fruits of their labour. It has been preserved by effort and careful transmission from teacher to student in a continuous chain from our beloved Prophet Muhammad ﷺ, all the way to the present day. Its purpose is to provide a process that can be followed to control the demands of the *Nafs* and the *Shaitan*. It teaches the traveller how to achieve excellence in worship (*Ihsan*). In short, to worship *Allah* ﷻ as though you see Him, for if you do not see Him then truly He sees you.

From the *Nafs* stem negative qualities such as anger, hatred, jealousy, greed and lust and are the primary cause of many sins.

⁵ At-Tirmidhi, Ibn Majah

The accumulation of these sins, have a major effect on the heart. This in turn, affects the body as a whole. This is better explained in the *Hadith*:

*"Verily, in the body there is a piece of flesh, if it is sound the entire body is sound, and if it is corrupt then the entire body will be corrupt, indeed it is the heart."*⁶

In eliminating these negative characteristics, the person is able to cleanse the heart and begin the journey back to the former state of *Fitra*. So by definition, if negative characteristics are suppressed, or better still, eliminated, the void that this creates will then be filled by the opposing positive characteristics of patience, love, sincerity and humility.

We know from the glorious *Qur'an* that Allah ﷻ has created us for his worship.

*"And I have not created the jinn and the men except that they worship Me".*⁷

Worship can take many forms. We learn from the people of *Basira* that the most affective way to remove the blackness from the heart is by fulfilling all obligatory worship, followed by voluntary remembrance through the *Dhikr* of Allah ﷻ.

⁶ Sahih Bukhari, Sahih Muslim

⁷ Holy Qur'an 51:56

The Holy Qur'an emphasises the importance of the remembrance of Allah ﷻ. The following verse is a powerful reminder that one should engage in frequent *Dhikr* where Allah ﷻ says:

"Oh ye who believe! Remember Allah with much remembrance. And Glorify Him morning and evening".⁸

Allah ﷻ also says:

"Those who believe and whose hearts find satisfaction in the remembrance of Allah, for verily in the remembrance of Allah do hearts find satisfaction".⁹

On the authority of Abu Huraira ؓ, who said that the Beloved Prophet ﷺ said, Allah ﷻ says:

"I am as my servant thinks of Me, and I am with him when he remembers Me. When he remembers Me in himself, I remember him in Myself, and when he mentions Me in an assembly, I mention him in a better assembly. When he draws nearer to Me by the span of a hand, I draw nearer to him by the length of an arm, and when he draws nearer to Me by an arms length, I draw nearer to him by two arms' span, and when he comes to Me walking, I come to him running."¹⁰

⁸ Holy Qur'an 33:41-42

⁹ Holy Qur'an 13:28

¹⁰ Related by Sahih Bukhari, Muslim, At-Tirmidhi and Ibn Majah

This *Hadith* which is authentic by consensus indicates the immense merit of remembrance, and how small works by the servant are met with great Divine rewards.

In order to be successful, one must seek the guidance of a person with *Basira*. In South Asia, such a person is referred to as a *Kamil Murshid* (accomplished master). The word "accomplished" is used to signify that they have also successfully travelled the spiritual path under another accomplished master, and have attained the closeness of Allah ﷻ.

To reiterate, the most successful formula for someone travelling this path is to first fulfil the obligatory worship, and then add to it by voluntary acts, whilst adopting as much of the *Sunnah* as possible. This, along with the sincere love for the *Murshid*, increases the *Faiz* (Divine Emanation) the student will receive. Sitting in the company of the *Murshid* (*sohbat*) and partaking in *Dhikr* gatherings will allow the student to benefit greatly. Hazrat Anas ؓ reported that the Beloved Prophet ﷺ said:

"When you pass by the meadows of the Garden (jannah), graze in them!" The companions said "Oh Messenger of Allah, what are the meadows of the Garden?" And He replied "the circles of Dhikr" ¹¹

¹¹ At-Tirmidhi

Background

Like any Islamic discipline, such as *Aqeeda*, *Fiqh*, and *Hadith*, a student must have a teacher, or master, from whom to take the knowledge, one who has himself taken it from a master and so on, in a continuous chain of masters back to the Beloved Prophet *Muhammad* ﷺ. Such spiritual transmission from a master to student, in an unbroken chain of masters, is known as a *Silsila* (*Tariqa*, or Spiritual Path). There are four main *Silas* (plural of *Silsila*) commonly found today, namely the Naqshbandi, Chishti, Qadri and Soharwardi.

The *Saifi Silsila* is not new. Whenever there has been a revival of the teachings of a *Silsila*, the name of the reviver, or *Mujaddid*, was included in the title to indicate the chain of transmission. The *Naqshbandi Silsila* was originally known as the *Saddiqi Silsila* since at the very beginning it was transmitted from the Blessed Heart of our Master and the Best Of Creation, the Beloved Prophet *Muhammad* ﷺ to the first *Khalifa* of Islam, *Hazrat Abu Bakr Saddiq* ؓ. In like manner, as the *Silsila* was transmitted from heart to heart it eventually became known as "*Silsila Alia Naqshbandia*" due to the great reviver and *mujaddid*, *Hazrat Syed Bahauddin Naqshband Bukhari* رَحْمَةُ اللهِ عَلَيْهِ. In like manner, when the *Silsila* reached *Imam Rabbani Hazrat Mujaddid Alf Sani Shaykh Ahmad Farooqi Sirhindi* رَحْمَةُ اللهِ عَلَيْهِ it became known as "*Silsila Alia Naqshbandia Mujaddidia*". When the *Silsila* travelled further still and reached *Hazrat Khawaja Muhammad Ma'soom* رَحْمَةُ اللهِ عَلَيْهِ, it became known as "*Silsila Alia Naqshbandia Mujaddidia Ma'soomia*". Once more, with the great reviver *Hazrat Mollana Muhammad Hashim al-*

Samangani رَحْمَةُ اللهِ عَلَيْهِ, it became known as "*Silsila Alia Naqshbandia Mujaddidia M'soomia Hashmia*". The current day reviver and *Mujaddid* of the *Silsila* is none other than His Eminence, *Hazrat Imam-e Khurasani Akhondzadah Saif-ur-Rahman Peer-e-Archi Mubarak Sahib* رَحْمَةُ اللهِ عَلَيْهِ. As a result the *Silsila* is called "*Silsila Alia Naqshbandia Saifia*" for short.

Subtle Centres of Consciousness (*Lataif*)

In order to understand the *Lataif*, we must first understand the human being. We are all made of matter, and live amongst material beings. Beings that are made of matter consist of the seven heavens, the *Kursi*, and the *Arsh*. These nine classes of beings are one within the other, like the layers of an onion. The outermost layer is the *Arsh*. Each layer is larger than the one within it. It is like the greatness of the ocean in comparison to a drop of water. There is no matter outside the ninth layer, which is the *Arsh*. Classes of material being that consist of the nine layers reside in the realm of *Aalam-e-Khalq*. "*Khalq*" means dimension, that is, matter. Hence the building block of *Aalam-e-Khalq* is matter. *Aalam-e-Khalq* is a result of cause and effect, where a chain of events is the means for the act of creation.

Those beings that are not composed of matter are in the realm of *Aalam-e-Amr*. These beings are the result of *Allah's* command, because they were created with the single command "Be", as explained by the following *ayah*:

*"His command (Amr) is only when He intends a thing He says to it 'Be' (Kun) and it is."*¹²

This *ayah karima* explains how the realm of '*Amr*' is instantaneous and absolute, free from the chain of causation.

¹² Holy Qur'an 36:82

The building block of the *Aalam-e-Amr* is called '*Latifa*'. Hence *Aalam-e-Amr* is made of various *Lataif*. Out of these, five have been given to man.

The human being is a combination of body and spirit. The spirit springs from the realm of *Amr*, and the body grows in the realm of *Khalq*. As the body is composed of organs, so is the spirit composed of *Lataif*. Both of these realms belong to '*Rabb*' as is explained in the following *ayah*:

*"Your Lord (Rabb) is God. Who created the heavens and the earth in six days (periods) and is firmly established on the Throne (of authority). He throws the veil of night over the day, each seeking the other in rapid succession. It was He who created the sun, the moon and the stars all governed by laws under His command (Amr). His is the creation (Khalq), His is the command (Amr). Blessed be God, Lord of the universe."*¹³

¹³ Holy Qur'an 7:54

Aalam-e-Amr

As mentioned earlier, *Aalam-e-Amr* is the creation that has no origin, and was brought into existence by the command of كُن (*Kun*). For instance, the human soul, the لطائف (*Lataif*) and so on. *Aalam-e-Amr* is positioned over the *Arsh*. The five *Lataif* of *Aalam-e-Amr* are:

1. قلب (*Qalb*) Heart
2. روح (*Ruh*) Spirit
3. سرّ (*Sirr*) Secret
4. خفی (*Khafi*) Hidden
5. اخفی (*Akhfa*) Most Hidden

The actual root of each *Latifa* is located over the *Arsh*. However, Allah ﷻ with His Divine power has placed these *Lataif* in certain points in the human body as a trust from Him, so that one can become close to Allah ﷻ through their activation. *Aalam-e-Amr* is also known as *Aalam-e-Gaib*, *Aalam-e-Arwah*, *Aalam-e-Lahut*, and *Aalam-e-Hairat*.

Aalam-e-Khalq

Matter originating from the four elements, Earth, Air, Fire and Water is known as *Aalam-e-Khalq*.

The five *Lataif* from *Aalam-e-Khalq* are:

1. *Nafs* (The Self)
2. *Bad* (Air)
3. *Ma'* (Water)
4. *Nar* (Fire)
5. *Khak* (Earth)

The root of all five *Aalam-e-Khalq Lataif* are in the five *Aalam-e-Amr Lataif* as follows:

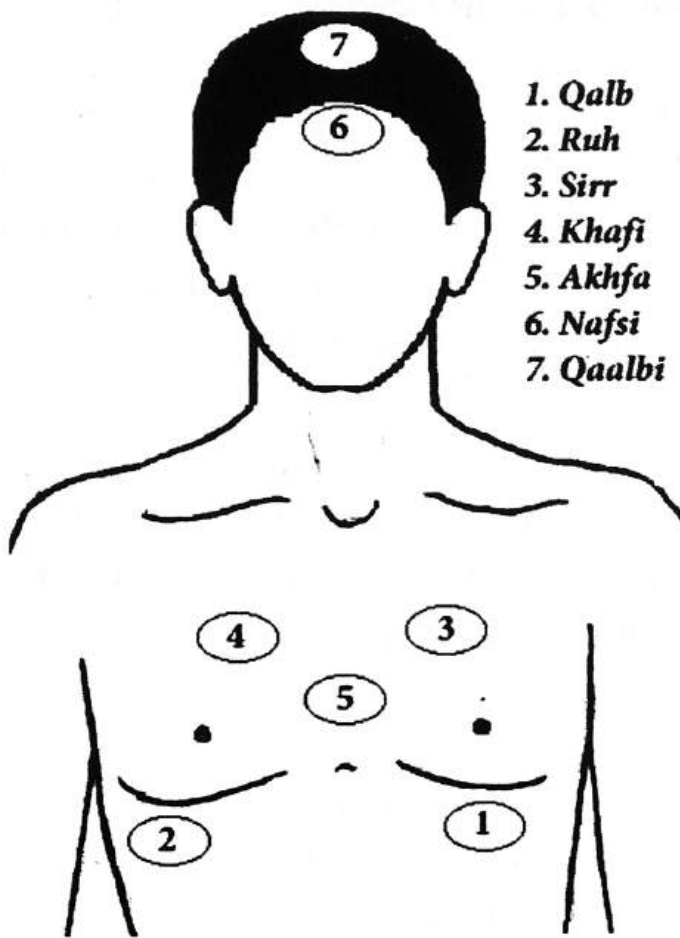
- The root of **The Self** is in *Qalb*
- The root of **Air** is in *Ruh*
- The root of **Water** is in *Sirr*
- The root of **Fire** is in *Khafi*
- The root of **Earth** is in *Akhfa*

Aalam-e-Khalq is also known as *Aalam-e-Asbab*, *Aalam-e-Ajsam*, *Aalam-e-Shahadat* and *Aalam-e-Nasoot*.

The Position and Association of each *Latifa*

The following table details the location of each *Latifa* in the body. The prophetic source of the *Faiz*, and the associated colour is also mentioned.

No.	Latifa	Creation	Colour of Faiz	Prophetic Source	Location in the Body
1	Qalb	Aalam-e-Amr	Yellow	Hazrat Adam ﷺ	Two finger distance below the left breast
2	Ruh	Aalam-e-Amr	Red	Hazrat Nuh ﷺ & Hazrat Ibraheem ﷺ	Two finger distance below the right breast, inclined towards the side
3	Sirr	Aalam-e-Amr	White	Hazrat Musa ﷺ	From the left breast slightly up towards the centre of the chest
4	Khafi	Aalam-e-Amr	Black	Hazrat 'Isa ﷺ	From the right breast slightly up towards the centre of the chest
5	Akhfa	Aalam-e-Amr	Green	Hazrat Muhammad ﷺ	In the middle of the chest, between Sirr and Khafi
6	Nafsi	Aalam-e-Khalq	Brown	None	In the middle of the forehead just below the hairline
7	Qaalbi	Aalam-e-Khalq	Bright Orange	None	In the middle section of the brain



1. Qalb
2. Ruh
3. Sirr
4. Khafi
5. Akhfa
6. Nafsi
7. Qaalbi

Bayah with a *Murshid* of the *Naqshbandi*, *Qadri*, *Chishti*, *Soharwardhi*, *Saifi Silsila* is a condition that must be met, before permission is granted for this *Dhikr*.

The *Dhikr* of each *latifa* is the same. This is the *Dhikr* of Allah ﷻ name الله 'ALLAH' with *tasawwar-e-murshid* (picturing ones *Murshid* in the mind).

Brief Explanation of the *Lataif*

Latifa Qalb,

By doing *Dhikr* on this *Latifa*, one forgets everything except The Creator, and becomes absorbed and engrossed in the remembrance of Allah ﷻ. When this *Latifa* receives *Faiz* and starts to function, carelessness and lust is removed.

Latifa Ruh,

When this *Latifa* receives *Faiz* and starts to function, anger and rage are suppressed and the person starts to reform his or her character, experiencing tranquillity as a result.

Latifa Sirr,

The generous spending in matters of the *Deen* and becoming more concerned about the hereafter is the effect of the *Faiz* on this *Latifa*. This helps to increase belief, trust and *Taqwa* (complete reliance) in Allah ﷻ. This is the position of observation (seeing) and contemplation for the people of *Kashf*, where all desires and greed are eliminated. *Kashf* can be described as exposing the heart to metaphysical illuminations or "inspirations" unattainable by other people.

Latifa Khafi,

Activation of this *Latifa* results in extraordinary states of awareness and also eliminates envy, stinginess, hatred and back-biting.

Latifa Akhfa,

This is the position of *Wilayat-e-Muhammadiya* ﷺ. The activation of this *Latifa* results in the *Dhikr* starting without reason and without any difficulty. It also creates a feeling and sense of closeness to Allah ﷻ. *Faiz* on this *Latifa* eliminates diseases of the heart, such as arrogance, pride and self-loving. Tranquillity and contentment is attained.

Latifa Nafsi,

This is the first *Latifa* of *Aalam-e-Khalq*. Its activation results in the suppression of the ego and ones pride. The qualities of humbleness and modesty are manifested. The interest and the eagerness to do *Dhikr* increases.

Latifa Qaalbi,

This is the second *Latifa* of *Aalam-e-Khalq*. In reality this is the *Latifa-e-Arba'ah* i.e. composed of the four elements, Air, Water, Fire and Earth. The affect of the activation of this *Latifa* is felt in all areas of the body, but only once a person becomes completely free from the negative attributes linked to the material body, and the connection with worldly matters. Remember that this state can only be reached once all previous *Lataif* have been mastered.

The Method of *Nafi Asbaat*

This is the process of negating everything except Allah ﷻ by repeating لَا إِلَهَ إِلَّا اللَّهُ.

This process consists of two parts, the first part (لَا إِلَهَ "laa ilaha") is to negate everything other than Allah ﷻ, and the second part (إِلَّا اللَّهُ "illallah") is to affirm Allah ﷻ.

Before starting the *Nafi Asbaat*, the following *dua* should be made in your mind:

إِلَهِي أَنْتَ مَقْصُودِي وَرِضَاكَ مَطْلُوبِي أَعْطِنِي حُبَّكَ ذَاتِكَ وَمَعْرِفَةَ صِفَاتِكَ

"Ellahi antha maqsoodee wa-ridhaa-aka matloobee aa'tinee mahabbata dhaatika wa ma'rifata sifaatika"

It is important for the student to place the tongue against the roof of the mouth, have both lips closed, with the top teeth meeting the bottom as would be at rest.

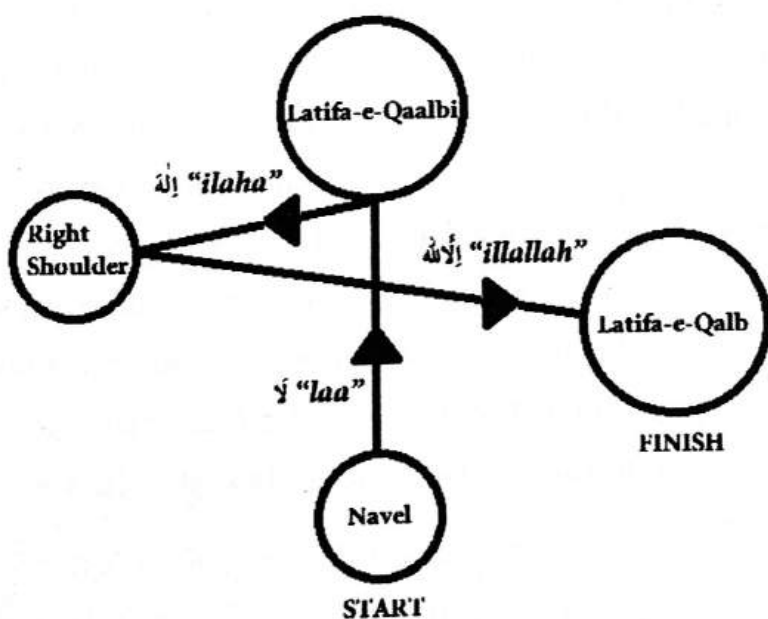
Next, whilst holding the breath, starting at the navel begin the *kalima* with لَا "laa" and take it up to the crown of the head towards *Latifa-e-Qaalbi*. Next take إِلَه "ilaha" to the right shoulder and then using إِلَّا اللَّهُ "illallah", passing it through the remaining *Lataif* to strike the *Latifa-e-Qalb*, so that the activity reaches the remaining *Aalam-e-Amr Lataif*. Repeat this cycle and keep count using a *tasbeih* (prayer beads). When you can no

longer hold your breath, breathe out on an odd number of cycles (i.e. 11, 21, 31 etc), at the same time completing the Kalima ﷻ مُحَمَّدٌ رَّسُولُ اللَّهِ “Muhammad-ur Rasoolullah” ﷻ in your mind whilst focusing on *Latifa-e-Akhfa*.

Furthermore, on starting with the Kalima لَا “laa”, one of the following four meanings must be kept in mind:

1. لَا مَعْبُودَ إِلَّا اللَّهُ None worshipped except Allah ﷻ.
2. لَا مَقْصُودَ إِلَّا اللَّهُ None intended except Allah ﷻ.
3. لَا مَوْجُودَ إِلَّا اللَّهُ None present except Allah ﷻ.
4. لَا مَطْلُوبَ إِلَّا اللَّهُ None desired except Allah ﷻ.

After a period of effort and striving, these meanings will become entrenched in the heart. The following is a visual representation of the method for *Nafi Asbaat*.



Meditation (Muraqaba)

Muraqaba means to wait for *Faiz*. Do this by turning your attention to a particular *Latifa* and wait for the *Faiz* to come from Allah ﷻ, onto that *Latifa*.

It must be remembered that the *Faiz* one receives originates from the Essence (*Zaat*). Namely, the knower, "Allah". It is transmitted through an unbroken chain from the Beloved Prophet Muhammad ﷺ, through the remaining *Ulul'azm Ambiya* ﷺ (Greatest Prophets) and *Auliya* of the *Naqshbandi Saifi Tariqa* (*peeraan-e-kabaar*), to the *Murshid*, who then transmits it to the student. One must not forget that this is the process by which *Faiz* is received when performing the *Muraqaba*.

Whilst with the eyes, ears and mouth closed, focus completely towards Allah ﷻ for the *Faiz*. One's attention must be towards Allah ﷻ and nothing else, all other thoughts should be removed from the heart. Be aware that Allah ﷻ is always watching us, as is mentioned in the famous *Hadith*, known more commonly as the *Hadith of Jibrael* ﷺ, where it is mentioned that we should worship Allah ﷻ as though we see Him. And if we cannot see Him, then surely He sees us. Therefore, one should turn to Him with the knowledge that He is aware of our inner most thoughts and intentions. This is the origin of the *Muraqaba*, i.e. to turn one's attention towards Allah ﷻ, as His attention is always towards us.

Preconditions and instructions for the *Muraqaba*

1. During the *Muraqaba* one must be in a state of complete cleanliness with *Wudu*.
2. The person must belong to "*Ahl-e-Sunnat-wal-Jamaa*" and must have *bayah* with a *Kamil Murshid*, from whom they must have prior permission for the *Muraqaba*.
3. Begin the *Muraqaba* after the completion of all seven (7) *Lataif*. In addition, the *Dhikr* must have started and the person must be able to do *Nafi Asbaat*.
4. Each *Muraqaba* should be repeated for a minimum of five (5) days, or as the *Murshid* has advised regarding number of days.
5. Each *Muraqaba* should be a minimum of twenty (20) minutes per day.
6. The person doing the *Muraqaba* must make sure that they do not go against its traditions and etiquettes.
7. During the *Muraqaba*, if the person becomes sleepy, it is not necessary to perform the *Wudu* straight away.
8. During the *Muraqaba*, any experiences must only be revealed to the *Murshid*.
9. It is very important not to become careless or lazy of the set number of days of the particular *Muraqaba*.
10. The person should wait for the *Faiz* and *tawajju* from the *Murshid* at all times. In fact the person should take full advantage of the *Murshids* attention.
11. The *Niyah* (intention) of the *Muraqaba* must be memorized and read in *Farsi* (Persian language). This is because Hazrat Mujaddid Alf Sani Shaykh Ahmad Farooqi Sirhindi رَحْمَةُ اللهِ عَلَيْهِ has mentioned the *Niyah's* in *Farsi* and has refrained from translating them into other languages due to the possibility

of changing the meaning of words which can result in the *Faiz* stopping. We have provided a description of the *Muraqaba niyah* for a general understanding only. The *niyah* itself MUST be made in Farsi, as the change in meaning could stop the spiritual progress of the person performing the *muraqaba*.

Intentions (*Waqoof-e Muraqaba*)

1: نیت وقوف مراقبہء قلب:

فیض می آید از ذات بیچون بلطفی قلبی من بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

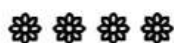
Faiz mi ayad az zaat-e beychoon ba-latifa qalbi-e-mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention (*Niyah*):

“Let the Divine Emanation (*Faiz*), originating from the eternal Essence (*Zaat*), come to my *latifa-e-qalb*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



2: نیت وقوف مراقبہء روح:

فیض می آید از ذات بیچون بلطفی روحی من بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

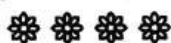
Faiz mi ayad az zaat-e beychoon ba-latifa ruhi-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my *latifa-e-ruh*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



3: نیت وقوف مراقبہء سر:

فیض می آید از ذات بیچون بلطفہ سری من بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

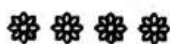
*Faiz mi ayad az zaat-e beychoon ba-latifa sirri-e mann ba-waasta
peeraan-e kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my *latifa-e-sirr*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



4: نیت وقوف مراقبہء خفی:

فیض می آید از ذات بیچون بلطفہ خفی من بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

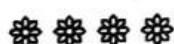
*Faiz mi ayad az zaat-e beychoon ba-latifa khafi-e mann ba-
waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal
Essence, come to my *latifa-e-khafi*”.

Now wait for the *faiz* to arrive through your *murshid* onto this
latifa.



5: نیت وقوف مراقبہء اخفی:

فیض می آید از ذات بیچون بلطفہ اخفی من بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

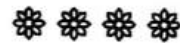
*Faiz mi ayad az zaat-e beychoon ba-latifa akhfa-e mann ba-
waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my *latifa-e-akhfa*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



6: نیت وقوف مراقبہء نفسی:

فیض می آید از ذات بیچون بلطفہ نفسی من بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

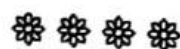
Faiz mi ayad az zaat-e beychoon ba-latifa nafsi-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my *latifa-e-nafsi*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



7: نیت وقوف مراقبہء قلبی:

فیض می آید از ذات بیچون بلطفیہ قلبی من بواسطہ پیرانِ کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

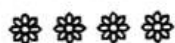
Faiz mi ayad az zaat-e beychoon ba-latifa Qaalbi-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my *latifa-e-qaalbi*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



8: نیت وقوف مراقبہء خمسہ عالمِ امر:

فیض می آید از ذات بیچون بلطائف خمسہ عالمِ امر من بواسطہ پیرانِ کبار
رحمتہ اللہ علیہم اجمعین۔

Transliteration:

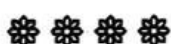
Faiz mi ayad az zaat-e beychoon ba-lataif khamisa aalam-e amr-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my five *Aalam-e-Amr lataif*”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



9: نیت وقوف مراقبہء خمسہ عالم خلق:

فیض می آید از ذات بیچون بلطائف خمسہ عالم خلق من بواسطہ
پیران کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

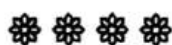
*Faiz mi ayad az zaat-e beychoon ba-lataif khamisa aalam-e
khalq-e mann ba-wasta peeraan-e kabaar rehmatullah alaihim
aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence, come to my five *Aalam-e-khalq lataif*”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



10: نیت وقوف مراقبہء مجموعہ لطائف عالمِ امر و عالمِ خلق:
 فیض می آید از ذاتِ بیچون بہ مجموعہ لطائف عالمِ امر و عالمِ خلق
 مَن بواسطہ پیرانِ کبارِ رحمۃ اللہ علیہم اجمعین۔

Transliteration:

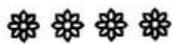
*Faiz mi ayad az zaat-e beychoon ba-majmuaa lataif aalam-e amr
 wa aalam-e khalq-e mann ba-waasta peeraan-e kabaar
 rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal
 Essence, come to my five *Aalm-e-Amr lataif* and five *Aalam-e-
 khalq lataif*”.

Now wait for the *faiz* to arrive through your *murshid* onto these
lataif.



11: نیت مراقبہء احدیت:

فیض می آید از ذاتِ بیچون کہ جامع جمیع صفات و کمالات است
 و منزہ از جمیع عیوب و نقصانات است و بے مثل است بلطفہ قلبی مَن
 بواسطہ پیرانِ کبارِ رحمۃ اللہ علیہم اجمعین۔

Transliteration:

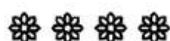
*Faiz mi ayad az zaat-e beychoon keh jaami' jamee' sifaat o
 kamaalaat ast wa manza az jamee' ayub o nuqsaanaat ast o be-
 misal ast ba-latifa qalbi-e mann ba-waasta peeraan-e kabaar
 rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence that comprehensively encompasses the Divine attributes and divine perfections, which is free from all imperfections and defects, and is incomparable to anything created, come to my *latifa-e-qalb*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



Intentions (Asool-e Muraqaba)

Note: At the time of doing the *Niyah* (intention) for the *Asool Muraqabat* that follow, imagine your *Lataif* are directly in front of *Rasool Allah* ﷺ.

12: نیت مراقبہء اصل قلب:

الہی قلب من بمقابل قلب نبی علیہ السلام - آن فیض تجلای صفات فعلیہ خود کہ از قلب نبی علیہ السلام بقلب آدم علیہ السلام رسانیدہ بقلب من نیز برسانی بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

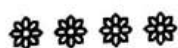
*Elaahi qalb-e mann ba-muqaabal qalb-e Nabi Alaihis Salaam.
Aan faiz tajlaey sifaat-e fa'liya khud keh az qalb-e Nabi Alaihis
Salaam baqalb-e Aadam Alaihis Salaam rasaneda-e ba-qalb-e
mann naiz barsaani ba-waasta peeraan-e kabaar rehmatullah
alaihim aj-ma-een.*

Description:

Make the following intention:

“Oh Allah ﷻ, my *latifa-e-qalb* faces the *latifa-e-qalb* of *Rasool Allah* ﷺ. Let the Divine Emanation emanating from the Active Attributes which you have sent from the *latifa-e-qalb* of *Rasool Allah* ﷺ to the *latifa-e-qalb* of *Hazrat Adam* ؑ, come to my *latifa-e-qalb*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



13: نیت مراقبہء اصل روح:

الہی روح من بمقابل روح نبی علیہ السلام - آن فیض تجلای صفاتِ ثمانیہ، ثبوتیہ، ذاتیہ، حقیقۂ خود کہ از روح نبی علیہ السلام بروح نوح علیہ السلام و ابراہیم علیہ السلام رسانیدہ بروح من نیز برسانی بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

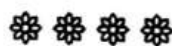
Elaahi ruh-e mann ba-muqaabal ruh-e Nabi Alaihis Salaam. Aan faiz tajlaey sifaat-e thamaaniya, thabootiya, zaatiya, haqiqiya khud keh az ruh-e Nabi Alaihis Salaam ba-ruh-e Nuh Alaihis Salaam wa Ibraheem Alaihis Salaam rasaneda-e ba-ruh-e mann naiz barsaani ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Oh Allah ﷻ, my *latifa-e-ruh* faces the *latifa-e-ruh* of Rasool Allah ﷺ. Let the Divine Emanation emanating from the eight Immutable Divine attributes which you have sent from the *latifa-e-ruh* of Rasool Allah ﷺ to the *latifa-e-ruh* of Hazrat Ibrahim ؑ and Hazrat Nuh ؑ, come to my *latifa-e-ruh*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



14: نیت مراقبہء اصل سر:

الہی سرّ من بمقابل سرّ نبی علیہ السلام - آن فیض تجلّٰے شیونات
ذاتیہ خود کہ از سرّ نبی علیہ السلام بہ سرّ موسیٰ علیہ السلام
رسانیدہ بہ سرّ من نیز برسانی بواسطہ پیران کبار رحمۃ اللہ علیہم
اجمعین۔

Transliteration:

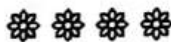
*Elaahi sirr-e mann ba-muqaabal sirr-e Nabi Alaihis Salaam. Aan
faiz tajlaey shayoonaat-e zaatiya khud keh az sirr-e Nabi Alaihis
Salaam ba sirr-e Musa Alaihis Salaam rasaneda-e ba-sirr-e mann
naiz barsaani ba-waasta peeraan-e kabaar rehmatullah alaihim
aj-ma-een.*

Description:

Make the following intention:

“Oh Allah ﷻ, my *latifa-e-sirr* faces the *latifa-e-sirr* of Rasool
Allah ﷺ. Let the Divine Emanation emanating from the Divine
Qualities which you have sent from *latifa-e-sirr* of Rasool Allah
ﷺ to the *latifa-e-sirr* of Hazrat Musa ﷺ, come to my *latifa-e-
sirr*”.

Now wait for the *faiz* to arrive through your *murshid* onto this
latifa.



15: نیت مراقبہء اصل خفی:

صفاتِ الہی خفی من بمقابل خفی نبی علیہ السلام - آن فیض تجلّٰے
سلبیہ خود کہ از خفی نبی علیہ السلام بہ خفی عیسیٰ علیہ السلام

رسانیدہ بہ خفی مَن نیز برسانی بواسطہ پیرانِ کبار رحمۃ اللہ علیہم
اجمعین۔

Transliteration:

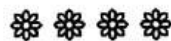
*Elaahi khafi-e mann ba-muqaabal khafi-e Nabi Alaihis Salaam.
Aan faiz tajlaey sifaat-e salbiya khud keh az khafi-e Nabi Alaihis
Salaam ba khafi-e Eesa Alaihis Salaam rasaneda-e ba-khafi-e
mann naiz barsaani ba-waasta peeraan-e kabaar rehmatullah
alaihim aj-ma-een.*

Description:

Make the following intention:

“Oh Allah ﷻ, my *latifa-e-khafi* faces the *latifa-e-khafi* of Rasool Allah ﷺ. Let the Divine Emanation emanating from the Attributes of Negation which you have sent from *latifa-e-khafi* of Rasool Allah ﷺ to the *latifa-e-khafi* of Hazrat ‘Isa (عليه السلام), come to my *latifa-e-khafi*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



16: نیت مراقبہء اصل اخفی:

الہی آخفائے مَن بمقابل آخفائے نبی علیہ السلام - آن فیض تجلای شانِ
جامع خود کہ بہ آخفائے نبی علیہ السلام رسانیدہ بہ اخفی مَن نیز
برسانی بواسطہ پیرانِ کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

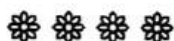
*Elaahi Akhfa-e mann ba-muqaabal akhfa-e Nabi Alaihis Salaam.
Aan faiz tajlaey shaane jaami' khud keh ba akhfa-e Nabi Alaihis
Salaam rasaneda-e ba-akhfa-e mann naiz barsaani ba-waasta
peeraan-e kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Oh Allah ﷻ, my *latifa-e-akhfa* faces the *latifa-e-akhfa* of Rasool Allah ﷺ. Let the Divine Emanation emanating from the Quality of Comprehensive Synthesis which you have sent to *latifa-e-akhfa* of Rasool Allah ﷺ, come to my *latifa-e-akhfa*”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



17: نیت مراقبہء معیت:

فیض می آید از ذاتِ بیچون کہ ہمراہ است ہمراہِ مَنْ و بہمراہِ جمیع
ممکنات بلکہ ہمراہ ہر ذرۂ از ذراتِ ممکنات بہمراہی بیچون بمفہوم
این آیۃ کریمہ:

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ

بلطائفِ خمسۂ عالمِ امرِ مَنْ بواسطۂ پیرانِ کبارِ رحمۃ اللہ علیہم
اجمعین۔

Transliteration:

*Faiz mi ayad az zaat-e beychoon keh hamrah asth hamrah-e
mann wa bahamrah-e jamee' mumkinaat balke humrah har
zarra az zarraat mumkinat bahamrahi beychoon ba-mafshoom*

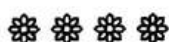
een ayat-e-kareema "wa-hu-wa ma-a-kum aynamaa kuntum"
 ba-lataif khamisa aalam-e-amar-e mann ba-waasta peeraan-e
 kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

"Let the Divine Emanation, originating from the eternal Essence
 that is with me and with all creation, just as each atom of
 creation is with the Divine as understood by the verse¹⁴ وَهُوَ
 مَعَكُمْ "He is with you wherever you are", come to my
 five Aalam-e-Amr lataif".

Now wait for the faiz to arrive through your *murshid* onto these
 lataif.



18: نیت مراقبہء اقربیت:

فیض می آید از ذاتِ بیچون کہ اصلِ اسماء و صفات است کہ نزدیک
 تراست از مَنْ بَمَنْ و از رگِ گردنِ مَنْ بَمَنْ بہ نزدیکی بلاکیف بمفہوم
 این آیہ کریمہ:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرْدِ

بلطیفہ نفسی مَنْ با شرکتِ لطائفِ خمسہ عالمِ امرِ مَنْ بواسطہ پیرانِ
 کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

Faiz mi ayad az zaat-e beychoon keh asal-e asma o sifaat asth keh
 nazdeek tar asth az mann ba-mann wa az rag-e gardann mann

¹⁴ Holy Qur'an 57:4

*ba-mann ba nazdeeki bilaa kaif ba-mafhoom een ayat-e-kareema
 "wa nahnu aqrabu ilaihi min hablil wareed" ba-latifa nafsi-e
 mann baa shirkat-e lataif-e khamisa aalam-e amar-e mann ba-
 waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

"Let the Divine Emanation, originating from the eternal Essence which is nearest to me than myself, even nearer to me than my carotid artery with all His importance, as understood by the verse¹⁵ *وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ* "We are closer to him than his carotid artery", come to my Self (*latifa-e-nafs*) and my five *Aalam-e-Amr lataif*".

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



19: نیت مراقبہء محبت اول:

فیض می آید از ذات بیچون کہ اصل، اصل اسماء و صفات است کہ
 دوست می دارد مرا و من دوست می دارم اُورا بمفہوم این آیہ کریمہ:
يُحِبُّهُمْ وَيُحِبُّونَهُ

خاص بلطیفہ نفسی مَن بواسطہ پیرانِ کبار رحمۃ اللہ علیہم اجمعین۔

¹⁵ Holy Qur'an 50:16

Transliteration:

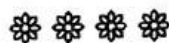
Faiz mi ayad az zaat-e beychoon keh asal, asal asma o sifaat asth
keh dost mi daarad maraa wa mann dost mi daaram oora
bamafhoom een ayat-e-kareema "yu-hibbu-hum wa yu-hibbuu-
nahuu" khas ba-latifa nafsi-e mann ba-waasta peeraan-e kabaar
rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

"Let the Divine Emanation, originating from the eternal Essence
that He is the only ultimate purpose and Who is my friend and
I am His friend, as understood by the verse¹⁶ يُحِبُّهُمْ وَيُحِبُّونَهُ "He
loves and who love Him", come to my Self (latifa-e-nafs)".

Now wait for the faiz to arrive through your murshid onto this
latifa.



20: نیت مراقبہء محبت دوم:

فیض می آید از ذات بیچون کہ اصل، اصل، اصل اسماء و صفات است
کہ دوست می دارد مرا و من دوست می دارم اُورا بمفہوم این آیہ
کریمہ:

يُحِبُّهُمْ وَيُحِبُّونَهُ

خاص بلطفیہ نفسی مَن بواسطہ پیرانِ کبارِ رحمۃ اللہ علیہم اجمعین۔

¹⁶ Holy Qur'an 5:54

Transliteration:

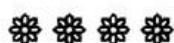
Faiz mi ayad az zaat-e beychoon keh asal, asal, asal asma o sifaat asth keh dost mi daarad maraa wa mann dost mi daaram oora bamafhoom een ayat-e-kareema "yu-hibbu-hum wa yu-hibbu-nahuu" khas ba-latifa nafsi-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

"Let the Divine Emanation, originating from the eternal Essence that He is the only ultimate purpose and Who is my friend and I am His friend, as understood by the verse *يُحِبُّهُمْ وَيُحِبُّونَهُ*, "He loves and who love Him", come to my Self (latifa-e-nafs)".

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



21: نیت مراقبہء دائرہ قوسی:

فیض می آید از ذات بیچون کہ اصل، اصل، اصل، اسماء
وصفات است و دائرہ قوسیت کہ دوست می دارد مرا و من دوست می
دارم اُورا بمفہوم این آیہ کریمہ:
يُحِبُّهُمْ وَيُحِبُّونَهُ

خاص بلطفہ نفسی مَن بواسطہ پیرانِ کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

Faiz mi ayad az zaat-e beychoon keh asal, asal, asal, asal asma o sifaat asth wa दौरا qauseet keh dost mi daarad maraa wa mann dost mi daaram oora bamafhoom een ayat-e-kareema "yu-hibbu-

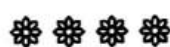
hum wa yu-hibbuu-nahuu” khas ba-latifa nafsi-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence that He is the only ultimate purpose and Who is my friend and I am His friend, as understood by the verse *يُحِبُّهُمْ وَيُحِبُّونَهُ*, “He loves and who love Him”, come to my Self (latifa-e-nafs) from The Bow (Qaus) of the Big Sainthood (wilayat-e-kubra)”

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



22: نیت مراقبہ اسم ظاہر:

فیض می آید از ذات بیچون کہ مسمی بہ اسم ظاہر است بمفہوم این آیہ کریمہ:

هُوَ لَأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

خاص بلطفہ نفسی مَن بواسطہ پیرانِ کبار رحمۃ اللہ علیہم اجمعین۔

Transliteration:

Faiz mi ayad az zaat-e beychoon keh masammi ba ism-e zaahir asth bamafhoom een ayat-e-kareema “Huwal awwalu wal-aakhiru wadh-dhaahiru wal-baatinu wa-hu-wa bi-kulli shay-in Aleem” khas ba-latifa nafsi-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

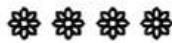
Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence who is named by the name Az-Zahir (The Exterior). According to the meaning of the verse¹⁷

هُوَ لَأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the First and the Last, the Manifest and the Hidden, and He is the Knower of all things”, come to my Self (latifa-e-nafs)”.
Now wait for the faiz to arrive through your murshid onto this latifa.



23: نیت مراقبہ اسم باطن:

فیض می آید از ذات بیچون کہ مسمی بہ اسم باطن است کہ منشاء ولایت علیا است کہ ولایت ملاءالاعلیٰ است بمفہوم این آیہ کریمہ:

هُوَ لَأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

بعناصر ثلاثہ من کہ آب و باد و نار است، بواسطہ

پیران کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

Faiz mi ayad az zaat-e beychoon keh masammi ba ism-e baatan
asth keh mansha-e wilayat-e-alyaa asth keh wilayat malaa-al
aa'laa asth ba-mafhoom een ayat-e-kareema “Huwal awwalu
wal-aakhiru wadh-dhaahiru wal-baatinu wa-hu-wa bi-kulli shay-
in Aleem” ba anaasar salaasaa mann keh aab o baad o naar asth
ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

¹⁷ Holy Qur'an 57:3

Description:

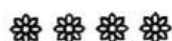
Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence who is named by the name *Al-Batin* (The Interior). According to the meaning of the verse:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the First and the Last, the Manifest and the Hidden, and He is the Knower of all things”, come to my four elements (*Latifa-e-Arba'ah*) which are Air, Fire and Water; except the element of Earth from the Territory of The Highest Sainthood which is the Sainthood of the Highest Angels”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



24: نیت مراقبہء کمالات نبوت:

فیض می آید از ذات بیچون کہ منشاء کمالات نبوت است بہ عنصر خاکِ مَنْ بواسطہ پیرانِ کبارِ رحمۃ اللہ علیہم اجمعین

Transliteration:

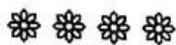
Faiz mi ayad az zaat-e beychoon keh mansha-e kamaalaat-e nabuwwat asth ba ansar khaak-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence which is the origin of the perfections of the Prophets, come to my four elements (*Latifa-e-Arba'ah*) which is Earth; except Air, Fire and Water”.

Now wait for the *faiz* to arrive through your *murshid* onto this *latifa*.



25: نیت مراقبہء کمالات رسالت:

فیض می آید از ذات بیچون کہ منشاء کمالات رسالت است بہ بیت
وحدانی مَن بواسطہ پیرانِ کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

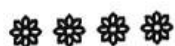
*Faiz mi ayad az zaat-e beychoon keh mansha-e kamaalaat-e
risaalat asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e
kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence which is the origin of the perfections of the Messengers, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



26: نیت مراقبہ کمالاتِ انبیاء اولوالعزم علیہم السلام:
فیض می آید از ذاتِ بیچون کہ منشاء کمالاتِ انبیاء علیہم السلام
اولوالعزم است بہ بیت وحدانی من بواسطہ پیرانِ کبار رحمۃ اللہ
علیہم اجمعین

Transliteration:

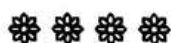
*Faiz mi ayad az zaat-e beychoon keh mansha-e kamaalaat-e
ambiya alaihim salaam ulul azam asth ba hayat-e wahdaani-e
mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-
een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal Essence which is the origin of the perfections of the Greatest Prophets, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



27: نیت مراقبہء حقیقت کعبہ ربانی:

فیض می آید از ذات بیچون کہ مسجودِ جمیع ممکنات است و منشاء
حقیقت کعبہ ربانی است بہ بیت وحدانی مَن بواسطہ پیرانِ کبار
رحمتہ اللہ علیہم اجمعین

Transliteration:

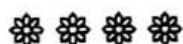
*Faiz mi ayad az zaat-e beychoon keh masjood jamee' mumkinaat
asth wa mansha-e haqeeqat-e kaaba rabbaani asth ba hayat-e
wahdaani-e mann ba-waasta peeraan-e kabaar rehmatullah
alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the eternal
Essence, to which all of creation prostrates and which is the
origin of the Reality of the Divine *Ka'bah*, come to my *hayat
wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these
lataif.



28: نیت مراقبہء حقیقت قرآن مجید:

فیض می آید از وسعت بیچونِ حضرت ذات کہ منشاء حقیقت قرآن
مجید است بہ بیت وحدانی مَن بواسطہ پیرانِ کبار رحمتہ اللہ علیہم
اجمعین

Transliteration:

Faiz mi ayad az woosat-e beychoon hazrat-e zaat-e keh mansha-e haqeeqat-e Qur'an majeed asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the perfect infinite vastness of the eternal Divine presence, which is the origin of the Glorious Qur'an, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



29: نیت مراقبہء حقیقت صلوٰۃ:

فیض می آید از کمال وسعت بیچون حضرت ذات کہ منشاء حقیقتِ
صلوٰۃ است بہ بیت وحدانی مَن بواسطہ پیرانِ کبار رحمۃ اللہ علیہم
اجمعین

Transliteration:

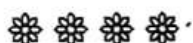
Faiz mi ayad az kamala-e woosat-e beychoon hazrat-e zaat-e keh mansha-e haqeeqat-e salaah asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the perfect infinite vastness of the eternal Divine presence, which is the origin of the Reality of Prayer, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



30: نیت مراقبہء معبودیت صرفہ:

فیض می آید از حضرت ذات بیچون کہ منشاء معبودیت صرفہ است
بہ ہیت وحدانی من بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

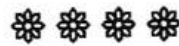
*Faiz mi ayad az hazrat-e zaat-e beychoon keh mansha-e
maboodiyat-e sarfa asth ba hayat-e wahdaani-e mann ba-waasta
petraan-e kabaar rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the external Divine presence, which is the origin of the Reality of Pure Worshippedness, come to my *hayat wahdani* (consolidated *lataif*)”

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



31: نیت مراقبہء حقیقت ابراہیمی (علیہ السلام):

فیض می آید از حضرت ذات بیچون کہ محبّ صفات خود است و
منشاء حقیقت ابراہیمی علیہ السلام است بہ ہیت وحدانی مَن بواسطہ
پیران کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

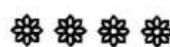
*Faiz mi ayad az hazrat-e zaat-e beychoon keh muhibb-e sifaat
khud asth wa mansha-e haqeeqat-e Ibraheemi Alaihis Salaam
asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar
rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the external Divine presence who is the lover of his own attributes, and who is the origin of the Reality of Ibraheem (عليه السلام), come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



32: نیت مراقبہء حقیقت موسوی (علیہ السلام):

فیض می آید از حضرت ذات بیچون کہ محب ذات خود است و منشاء
حقیقت موسوی علیہ السلام است بہ بیت وحدانی مَن بواسطہ پیران
کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

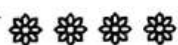
*Faiz mi ayad az hazrat-e zaat-e beychoon keh muhibb-e zaat-e
khud asth wa mansha-e haqeeqat-e Musawi Alaihis Salaam asth
ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar
rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the external
Divine presence who is the lover of himself, and who is the
origin of the Reality of Musa عليه السلام, come to my *hayat wahdani*
(consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these
lataif.



33: نیت مراقبہء حقیقت محمدی (صلی اللہ علیہ وآلہ وسلم):

فیض می آید از حضرت ذات بیچون کہ محب ذات خود است و
محبوب ذات خود است و منشاء حقیقت محمدی صلی اللہ علیہ وسلم
است بہ بیت وحدانی مَن بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

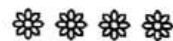
Faiz mi ayad az hazrat-e zaat-e beychoon keh muhibb-e zaat-e khud asth wa mahboob zaat-e khud asth wa mansha-e haqeeqat-e Muhammadi ﷺ asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the external Divine presence who is the lover of his own attributes, and who is the origin of the Reality of Muhammad ﷺ, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



34: نیت مراقبہء حقیقت احمدی (صلی اللہ علیہ وآلہ وسلم):

فیض می آید از حضرت ذات بیچون کہ محبوب ذات خود است و
منشاء حقیقت احمدی صلی اللہ علیہ وسلم است بہ بیت وحدانی من
بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

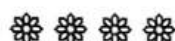
Faiz mi ayad az Hazrat-e zaat-e beychoon keh mahboob zaat-e khud asth wa mansha-e haqeeqat-e Ahmadi ﷺ asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the external Divine presence who is the lover of his own attributes, and who is the origin of the Reality of Ahmad ﷺ, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



35: نیت مراقبہء حُب صرفہ:

فیض می آید از ذاتِ بیچون کہ منشاء حب صرفہ است بہ بیتِ
وحدانی مَن بواسطہ پیران کبار رحمۃ اللہ علیہم اجمعین

Transliteration:

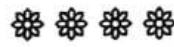
Faiz mi ayad az zaat-e beychoon keh mansha-e hub sarfa asth ba hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar rehmatullah alaihim aj-ma-een.

Description:

Make the following intention:

“Let the Divine Emanation, originating from the external Divine presence, who is the source of pure love, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.



36: نیت مراقبہء لاتعین:

فیض می آید از ذاتِ مطلق بیچون کہ موجود است بوجود خارجی و
منزہ است از جمیع تعینات بہ ہیئت وحدانی مَن بواسطہ پیران کبار
رحمتہ اللہ علیہم اجمعین

Transliteration:

*Faiz mi ayad az zaat-e mutlaq-e beychoon keh maujood asth
bawajood khaarji wa manzah asth az jamee' tayyanaath ba
hayat-e wahdaani-e mann ba-waasta peeraan-e kabaar
rehmatullah alaihim aj-ma-een.*

Description:

Make the following intention:

“Let the Divine Emanation, originating from the absolute external Essence that is existent along with created existence and is free from all created manifestations, which is the origin of the Undifferentiated, come to my *hayat wahdani* (consolidated *lataif*)”.

Now wait for the *faiz* to arrive through your *murshid* onto these *lataif*.

Sayings of Hazrat Syed Bahauddin Shah-e-Naqshband Bukhari رَحْمَةُ اللهِ عَلَيْهِ

Some of the sayings of Hazrat Syed Bahauddin Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ are covered here.

It is important to follow and keep to the following etiquettes and good manners.

1. *Nazar Bar Qadam* (Watching one's step)

The seeker should keep his attention on his feet when walking. Looking upon the steps means that the seeker, in coming and going, looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at. When the beginner's attention is taken by shapes and colours outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the new seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

2. *Hush Dar Dam* (Awareness in the Breath / Awareness in the Moment) Or *Wuquf-e-Zamani* (Awareness of One's State of Mind / Time)

Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness.

The seeker should be conscious of each breath to see whether it is for the remembrance of Allah ﷻ or whether it is negligent of Him.

Hazrat Bahauddin Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ said:

"The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

Hazrat Bahauddin Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ said that this consciousness is the maker and guide of the seeker. It means to be attentive to one's state of mind at any given moment, and to know whether it is a cause for giving thanks or for repenting.

It means to keep count of one's temporal states. To distinguish *Zakir* (one in remembrance), from *Ghafil* (absence). Hazrat Bahauddin Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ describes this as "self-possession" or "mindfulness".

In *wuquf-e-zamani* the seeker remains constantly aware of his changing states. Hazrat Bahauddin Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ explained:

"Wuquf-e-zamani is the work of the traveller on the Way: to be attentive of his state, and to know whether it is a cause for giving

thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

3. Safar Dar Watan (Spiritual Travelling in the Homeland)

Your spiritual journey is towards your homeland. Remember you are travelling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfil his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "The journey home" refers to that journey which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones.

Hazrat Mujaddid Alf Sani Shaykh Ahmad Farooqi Sirhindi رَحْمَةُ اللهِ عَلَيْهِ (d. 1624) said:

"This blessed expression "travelling in the homeland" means travelling within the self. The source of its results lies in putting the final practice at the beginning, which is one of the characteristics of the Naqshbandi Tariqa. Furthermore, although this inner travelling can also be found in other tariqas, in those it

is found only in the end after the "travelling on the horizons", referring to the Qur'anic verse¹⁸

"We will show them Our signs on the horizons and within their selves until they know He is the Real".

"Travelling on the horizons" is travelling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. This happened in former generations where the wayfarer became settled in a place, and became accustomed and familiar with its people. They then took on travelling in order to break down habit and comfort and cut themselves off from fame and recognition. They would choose travel in order to experience complete emptying.

The seeker should look at his *Nafs* to see if any love for anything besides *Allah* ﷻ still remains. If so, then he must repent.

4. *Khalwat Dar Anjuman* (Solitude in the crowd)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

¹⁸ Holy Qur'an 41:53

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat Dar Anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with Allah ﷻ.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

When Hazrat Syed Bahauddin Shah-e-Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ reached Herat on his journey to Makkah, the Ameer known as Hussain arranged a gathering in his honour. At the assembly the Ameer asked him, *"Since with your Presence there is neither audible Dhikr, nor voyaging, nor audition of special music and poetry, what is your path?"* He answered, *"The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way".* "What is retreat within the crowd?" the Ameer asked. *"Outwardly to be with the people while inwardly to be with Allah,"* said Hazrat Syed Bahauddin Naqshband Bukhari Sahib رَحْمَةُ اللهِ عَلَيْهِ. The Ameer expressed surprise and asked whether this was actually possible. Hazrat Bahauddin Naqshband Sahib رَحْمَةُ اللهِ عَلَيْهِ replied that if it were not possible Allah ﷻ Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of Allah ﷻ even while in the marketplace:

*"Men whom neither business nor profit distracts from the recollection of Allah"*¹⁹

This is the practice of the Naqshbandi Tariqa.

Hazrat Mujaddid Alf Sani Shaykh Ahmad Farooqi Sirhindi رَحْمَةُ اللهِ عَلَيْهِ, said:

"Retreat within the crowd is derived from travelling in the homeland since if travelling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this tariqa it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from travelling within the self (with presence in the moment), which is at the beginning of this path, while travelling on the horizons takes place simultaneously. This is the opposite of the other paths which make the travelling on the horizons the beginning and the travelling within the self the end."

5. Yad Kard (Remembrance)

This is the concentration on the Divine Presence.

For the Naqshbandi traveller, remembrance is practiced in the silent *Dhikr*.

¹⁹ Holy Qur'an 24:37

This means to perform the *Dhikr* of Allah ﷻ, whether this is the name "Allah" or *Nafi Asbaat*.

6. *Baz Gasht* (Returning from distraction, Going Back)

This is to travel in one direction. The return to Allah ﷻ. Single-minded pursuit of Divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *Dhikr*. When performing *Dhikr*, the heart is required to attain the calm contentment of:

"Oh Allah ﷻ, my goal is You and Your good pleasure; it is nothing else!"

So long as there is space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this tranquillity cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persevere in its performance until this feeling is acquired.

The meaning of '*baz gasht*' is the return to Allah ﷻ The Exalted and Almighty, by showing complete surrender and submission to His Will. Complete humbleness in giving Him all due praise. The reason, mentioned by Rasool Allah ﷺ in his invocation, "*ma dhakarnaka haqqa dhikrika ya Madhkar*" ("We did not Remember You as You Deserve to be Remembered, O Allah"), is

that the seeker cannot come to the presence of Allah ﷻ in his *Dhikr*, and cannot manifest the Secrets and Attributes of Allah ﷻ in his *Dhikr*, if he does not make *Dhikr* with Allah's support.

During *Dhikr* stop occasionally to make *dua* in which you express your desire for the pleasure of Allah ﷻ. This process is very beneficial when combined with the *Dhikr*. The seeker should never forget this lesson.

7. *Nigah Dasht* (Attentiveness)

This is the struggle with all distracting thoughts.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also expressed as "*be vigilant in thought and remember yourself.*"

Tasawwuf is to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. *Rasool Allah* ﷺ has said, "*Whoever knows himself knows His Lord.*"

The seeker should remain careful not to let dangerous thoughts enter the heart, otherwise it will become difficult to eliminate them. Once all dangerous thoughts have left the heart, one achieves tranquility and the state of *Fina-e-Qalb* (annihilation of the heart).

8. *Yad Dasht* (Continued Remembrance, Perpetual Invocation)

Constant awareness in the presence of Allah ﷻ. *"The complete experience of Divine contemplation, achieved through the action of objective love".*

Those on this path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to affect the seeker, for he discovers the unlimited joy that Truth (*Al-Haqq*) will bring.

Using silent (*Khafi*) *Dhikr*, remember or "make mention" of the Divine name "*Allah*", remaining attentive and alert, so that the heart becomes aware of the presence of Truth (*Al-Haqq*).

9. *Wuquf-e-Adadi* (Awareness of Numbers)

An expression meaning the observation of the number of individual repetitions of the *Dhikr*.

According to Hazrat Syed Bahauddin Shah-e-Naqshband Bukhari Sahib رحمه الله عليه:

"The observation of the number of repetitions of the Dhikr of the heart is for gathering thoughts/mental activity which are scattered."

When doing *Nafi Asbaat*, being attentive and inclining to an odd number of cycles is what is meant here.

10. Wuquf-e-Qalbi (Awareness of the Heart)

The heart becomes aware of Allah ﷻ. This marks the awakening of Divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

There is awareness of the heart itself. In other words, the seeker, during the time of the *Dhikr*, is attentive to the cone-shaped heart which is the "*seat of subtlety*," and prevents it from becoming unaware during the *Dhikr*.

Turning your attention toward the *Latifa Qalb* is what is meant here.

11. Annihilation (Fana)

This refers to the forgetting of everything besides Allah ﷻ (complete subjugation of the animal self) in such a way that the person is no longer disturbed by any urge of desire. No action will be against the commandment of Allah ﷻ.

12. Everlasting (*Baqa*)

Baqa means to restore the self in a new consciousness of the spirit not of the flesh. The urges of the self are from the Allah-controlled spiritual region where the source of actions is no longer the violation of others rights, but instead one becomes beneficial to humanity and the creation. The condition after complete annihilation "*Kamil Fana*" is referred to as "*Everlasting*" (*Baqa*).

13. Attention of the Shaykh (*Tawajju*)

Projecting ones *Qalbi* strength on another's heart is referred to as *Tawajju*.

14. Traveller and the journey

The journey (*Saluk*) refers to the actual journey in attaining a connection and nearness to Allah ﷻ. The person who keeps to the path of truth and attains the different stages prescribed by the *Silsila* is referred to as a Traveller (*Salik*).

15. The Ten states

There are 10 stages in reaching the state of *Walayat*, the station of friendship with Allah ﷻ. These are:

State	Description
<i>Tobah</i>	Repentance
<i>Inabat</i>	Penitence
<i>Zuhd</i>	Devotion
<i>Qana'at</i>	Contentment
<i>Wara'</i>	Caution or Carefulness
<i>Sabr</i>	Patience
<i>Shukr</i>	Gratitude
<i>Tawakkul</i>	Perfect trust in Allah ﷻ
<i>Taslim</i>	Acceptance of the will of Allah ﷻ
<i>Raza</i>	Pleasure of Allah ﷻ

Without achieving these ten stages, one cannot attain *Walayat*.

What is Wajd?

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes in his book that,

*"The state that is created with a sincere intention and with the eagerness to meet Allah ﷻ is referred to as Wajd."*²⁰

There are a number of references in the Holy Qur'an with regards to Wajd. Some of these are mentioned here.

Surah Al-Zumar²¹:

"Allah has sent down the best Book that from beginning to the end is alike (in beauty and fairness), having twofold descriptions (promise of reward and threat of punishment) at which do shudder the skins of those who fear their Lord, then their skins and hearts soften inclining towards the remembrance of Allah"

Hazrat Abu Katada رَضِيَ اللهُ عَنْهُ relates that this is the state of the Auliya (friends) of Allah ﷻ, that with the Dhikr of Allah ﷻ their hair stand on end, bodies begin to swoon and their hearts are filled with tranquillity.²²

²⁰ Ihya Ulum ud-Deen

²¹ Holy Qur'an 39:23

²² Noor al-Irfan

Surah Al-Anfal ²³:

"Only they are believers whose hearts tremble when Allah is mentioned, and when His signs are recited to them, their faith gets increased and upon their Lord they put their trust."

There are many Hadith on the matter of *Wajd*. It is narrated by Hazrat Anas ؓ that the Habashites were present in front of Rasool Allah ﷺ and "they were dancing" and saying *Muhammadun Abdun Salih* (i.e. Muhammad ﷺ the righteous slave). Rasool Allah ﷺ asked: "What are they saying?" They said "*Muhammadun Abdun Salih*". ²⁴

It is further related that: Rasool Allah ﷺ upon seeing their state did not tell them to stop or reprimand them.

Hazrat Ali ؓ said: "I went to Rasool Allah with Jafar and Zayd, Rasool Allah said to Zayd "You are my freedman". At this Zayd began to hop on one leg around Rasool Allah, Rasool Allah, said to Jafar, "you resemble me in my physical form and my character", at this Jafar also began to hop behind Zayd, then Rasool Allah said "Ali You are from me and I am from you", at this I also started to hop behind Jafar." ²⁵

Imam al Hafidh al Bayhaqi رحمه الله عليه in explanation of this hadith said:

²³ Holy Qur'an 8:2

²⁴ Musnad of Imam Ahmad bin Hanbal (Volume 3, Page 152):

²⁵ Musnad of Imam Ahmad bin Hanbal (Volume 1, Page 537, Hadith 857):

*"In this (hadith) is sahih proof and permissibility of hopping (dancing) which includes rising up or jumping in a state of joy, and also that of doing "RAQS" being similar to it which is also allowed – And Allah knows best."*²⁶

Imam Sa'eed bin Musayab رَحْمَةُ اللَّهِ عَلَيْهِ (died 94 AH) explains that the Arabs very often used the word *Saleem* in the meaning of *Ladeegh* (one who was bitten by a snake or scorpion) and this is exactly the case in the phrase *Qalb-e-Saleem*. Thus *Qalb-e-Saleem* is the heart which, due to extreme fear for Allah ﷻ, is like the heart of a person who has just been bitten by a scorpion.

The great scholar and *faqih* Ibn 'Abidin رَحْمَةُ اللَّهِ عَلَيْهِ said in his fatwa on the permissibility of loud *Dhikr*, our master al-Junayd al-Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ was asked:

*"Certain people indulge in wajd or ecstatic behaviour, and sway with their bodies." He replied: "Leave them to their happiness with Allah ﷻ. They are the ones whose affections have been smashed by the path and whose breasts have been torn apart by effort, and they are unable to bear it. There is no blame on them if they breathe awhile as a remedy for their intense state. If you tasted what they taste, you would excuse their exuberance."*²⁷

²⁶ Sunnan al Baihaqi al Kubra (15/333)

²⁷ Seventh Letter in Shifa' al-'Alil wa Ball al-Ghalil fi Hukm al-Wasiya bi al-Khatamat wa al-Tahalil (page 172-173)

Instructions for a beginner starting on the path

It is important for the beginner in the *Naqshabandi* path to ensure that until they have not completed their training, only the *Fard Salah* and *Sunnat-e-Muakkadah* should be observed. The *Dhikr* of Allah ﷻ is greater than any other daily worship such as performing *Nafil Salah*, reading *Darood Sharif*, reading the Holy Qur'an. When the training is complete, then the performance of all such daily worships prove to be very helpful to the *Dhikr*.

Hazrat Mujaddid Alf Sani Shaykh Ahmad Farooqi Sirhindi رَحْمَةُ اللهِ عَلَيْهِ states in his *Maktub* (letter) number 105, paragraph 1:

"When wisdom dictates that until a patient does not recover sufficiently from an ailment, heavy foods will not be beneficial, even when it is protein in the form of meat. In fact, in such a state, strong high-energy foods can aggravate the illness. The doctors (Mashaykh) for the diseases of the heart also recommend that the cure for the disease be acquired first. In this way the person is freed from the desires of the ego".

It is also recorded in *Maktub* number 84, paragraph 3:

"The traveller should ensure that he/she makes Dhikr at all times, providing it has been adopted from a Kamil Murshid. One should at all times do Dhikr in such a way that all worship besides Fard Salah and Sunnat-e-Muakkadah is postponed, to the extent of even reading the Holy Qur'an and all Nawafil (supererogatory) worship. With or without Wudu, standing, sitting or lying down,

one should be constantly engaged in Dhikr. The moments when walking, eating, and at the time of sleep should not be void of Dhikr”.

Lessons of the Silsila-e-Chishtia Saifia

First Lesson:

The first lesson is هُوَ "Hoo".

The method of *Dhikr*:

- Start هُوَ "Hoo" from *Latifa Ruh*,
- and from *Ruh* to *Qalb*,
- and from *Qalb* to *Sirr*,
- and from *Sirr* to *Akhfa*,
- and from *Akhfa* to *Khafi*,
- and then back to *Ruh* in a round circle. After every 100 times, say جَلَّ جَلَّالَهُ

Keep circulating the *Dhikr* in this way and imagine the *Dhikr* to be a sword that is removing anything that is besides the remembrance of Allah ﷻ from the inside. Once this image is established, then start to read the *Dhikr* on the tongue. At the same time, imagine a spiral staircase around the outside of a tower without knowing the height of the tower. Whilst climbing the tower, one should try to gain *Faiz* from the meaning of the name or attribute of هُوَ "Hoo". There is no limit to this process.

Second Lesson:

The second lesson is اللَّهُ هُوَ "Allah Hoo".

The method of *Dhikr*:

- Imagine the word اللَّهُ "Allah" on the *Latifa-e-Qalb*,
- And imagine the word هُوَ "Hoo" on *Latifa-e-Ruh*,

- Repeat the words **الله هُو** "Allah Hoo" on the tongue. After every 100 times, say **جَلَّ جَلَالُهُ**

Keep circulating the *Dhikr* in this way and imagine a spiral staircase around the inside of a tower without knowing the limit. Whilst climbing the tower, one should try to gain *Faiz* from the meaning of the names or attributes **الله هُو** "Allah Hoo". There is no limit to this process, but be mindful that **الله** "Allah" is a separate command to **هُوَ** "Hoo", and as such there is a separation between the two. Remember to pronounce the **ه** "Ha" in **الله** "Allah".

Third Lesson:

The third lesson is **الله هُو** "Hoo Allah".

The method of *Dhikr*:

- Imagine the word **هُوَ** "Hoo" on *Latifa-e-Ruh*,
- And imagine the word **الله** "Allah" on the *Latifa-e-Qalb*,
- Repeat the words **الله هُو** "Hoo Allah" on the tongue. After every 100 times, say **جَلَّ جَلَالُهُ**

Keep circulating the *Dhikr* in this way and imagine a tower without knowing the limit. One must ascend the inside of this tower trying to gain *Faiz* from the meaning of the names or attributes **الله هُو** "Hoo Allah". There is no limit to this process

Fourth Lesson:

The forth lesson is *“Antal-Haadi Ant al-Haq Laiysal-Haadi Illa-Hoo”*.
Antal-Haadi Ant al-Haq Laiysal-Haadi Illa-Hoo”.

The method of *Dhikr*:

- Imagine the words *“Antal-Haadi Ant”* on the *Latifa-e-Qalb*,
- Imagine the words *“al-Haq”* on *Latifa-e-Akhfa*,
- Imagine the words *“Laiysal-Haadi”* again starting on *Latifa-e-Akhfa* going back to the *Latifa-e-Qalb* with *“Illa”*,
- And finishing with *“Hoo”* on *Latifa-e-Ruh*,
- Repeat the words *“Antal-Haadi Ant al-Haq Laiysal-Haadi Illa-Hoo”* on the tongue.

Keep circulating the *Dhikr* in this way. There is no limit to this process.

The first three lessons relate to ascending, whilst the Forth lesson is the opposite and relates to descending.

The *Muraqabat* of the *Naqshbandi Silsila* are also adequate for the *Chishti Silsila*.

Lessons of the Silsila-e-Qadria Saifia

اَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

This *Istaghfar* is not included in the eight lessons; nevertheless, the teachers of this *Qadri Silsila* stress its importance to their pupils for the purification of the *nafs*.

This *Istaghfar* should be read 313 times, 30 to 40 minutes before sun rise and just after the time of *Tahajjud*, which is referred to as *Sahr*, as Allah ﷻ said in reference to the high status of the *Mu'min*:

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

And at *Sahr* time they ask for forgiveness.²⁸

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

And the ones who ask for forgiveness at the time of *Sahr*.

First Lesson:

The first lesson is *Nafi Asbaat* لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Begin the *kalima* with لَا "laa" starting at *Latifa-e-Qalb* and take it to the right shoulder. Next take إِلَ "illa" to *Latifa-e-Qaalbi* and then take هُ "ha" to the left shoulder and using اَللَّهُ "illallah", stike *Latifa-e-Qalb* with as much force as you can, so

²⁸ Qur'an 51:18

that the activity reaches the remaining *Lataif*. Likewise, this *kalima* should also be uttered with the tongue in the same way and one of the following four meanings must be kept in mind during the *Dhikr*:

- لَا مَعْبُودَ إِلَّا اللَّهُ None worshiped except Allah ﷻ.
- لَا مَقْصُودَ إِلَّا اللَّهُ None intended except Allah ﷻ.
- لَا مَوْجُودَ إِلَّا اللَّهُ None present except Allah ﷻ.
- لَا مَطْلُوبَ إِلَّا اللَّهُ None desired except Allah ﷻ.

Repeat this cycle and keep count using the fingers or a *tasbeeh*. After every hundredth (100th) cycle, complete the *Kalima*, مُحَمَّدٌ رَّسُولُ اللَّهِ “Muhammad-ur Rasoollullah” on *Latifa-e-Akhfa*. This is an ascending lesson which should be repeated one thousand (1000) times.

Second Lesson:

The second lesson is إِلَّا اللَّهُ “illallah Hu”.

The second lesson is like the first. Begin by reciting the *kalima*, لَا إِلَهَ إِلَّا اللَّهُ “laa illaha illallah” once. Then using إِلَّا اللَّهُ “illallah Hu”, hit *Latifa-e-Qalb*. After every hundredth (100th) cycle, complete the *Kalima* مُحَمَّدٌ رَّسُولُ اللَّهِ “Muhammad-ur Rasoollullah” on *Latifa-e-Akhfa*. This is an ascending lesson which should be repeated one thousand (1000) times.

Third Lesson:

The third lesson is **الله** "Allah".

Begin by reciting **الله جَلَّ جَلَالُهُ** "Allah Jalla Jalalahu" once. Then using **الله** "Allah", strike *Latifa-e-Qalb*. After every hundredth (100th) cycle, recite **الله جَلَّ جَلَالُهُ** "Jalla Jalalahu" out aloud aswell on the *Latifa-e-Qalb*. This is an ascending lesson, which should be repeated one thousand (1000) times.

Fourth Lesson:

The fourth lesson is **هُوَ** "Hoo".

Begin by reciting **هُوَ جَلَّ جَلَالُهُ** "Hoo Jalla Jalala" once. Then using the *kalima* **هُوَ** "Hoo" start at *Latifa-e-Ruh*, next take it to *Latifa-e-Qalb*, after that to *Latifa-e-Sirr* and then to *Latifa-e-Akhfa*, and then to *Latifa-e-Khafi*, finally bring it back to *Latifa-e-Ruh* once again. **هُوَ** "Hoo" should also be recited out aloud in this way. The *kalima* **هُوَ** "Hoo" should be imagined as a sword that is cutting away everything, accept the remembrance of **الله** in a circular motion, like a wheel that penetrates each *Latifa*. Once this picture has formed in the mind, imagine a tower without a fixed limit from the summit of the *Arsh* to an undetermined point. Imagine ascending a staircase on the outside of the tower that has no fixed limit, and at the same time gain *Faiz* from the attributes of the name **هُوَ** "Hoo". After every hundredth (100th) cycle, recite **الله جَلَّ جَلَالُهُ** "Jalla Jalala" out

aloud. This is an ascending lesson which should be repeated one thousand (1000) times.

Fifth Lesson:

The fifth lesson is a *Muraqaba*.

This should be performed after the *Fajr and Asr* prayers. Whilst sitting facing Madina Munawwara, hold your breath and begin by focusing ﷲ "Allah" on *Latifa-e-Qalb*. Keep repeating ﷲ "Allah Allah" in this way, there is no limit and hence no need to keep count. Imagine your *Qalb* facing, and opposite, to the *Blessed Qalb Mubarak* of Rasool Allah ﷺ. You must acquire *Noor* directly from the *Blessed Qalb Mubarak* of Rasool Allah ﷺ in this way. The time limit for this *Muraqaba* is five (5) minutes or the time it takes to read four (4) *Rakah Salah*.

Sixth Lesson:

The sixth lesson is ﷲ هُوَ "Allah Hoo".

Begin by reciting ﷲ هُوَ جَلَّ جَلَّ "Allah Hoo Jalla Jalala" once. Then using the *kalima* ﷲ "Allah" start at *Latifa-e-Qalb*, next using the *kalima* ﷲ هُوَ "Hoo" strike *Latifa-e-Ruh*, ﷲ هُوَ "Allah Hoo" should also be recited out aloud in this way. Using the *Dhikr*, imagine ascending a staircase on the outside of a tower that has no fixed limit, and at the same time gain *Faiz* from the attributes of the name ﷲ هُوَ "Allah Hoo". After every hundredth (100th) cycle, recite جَلَّ جَلَّ "Jalla Jalala" out aloud.

This is an ascending lesson which should be repeated one thousand (1000) times.

Seventh Lesson:

The seventh lesson is *هُوَ اللَّهُ* "Hoo Allah".

Begin by reciting *هُوَ اللَّهُ جَلَّ جَلَالٌ* "Hoo Allah Jalla Jalala" once. Then using the *kalima* *هُوَ* "Hoo" start at *Latifa-e-Ruh*, next using *kalima* *اللَّهُ* "Allah" strike *Latifa-e-Qalb*, *هُوَ اللَّهُ* "Hoo Allah" should also be recited out aloud in this way. Using the *Dhikr*, imagine ascending a staircase on the inside of a tower that has no fixed limit, and at the same time gain *Faiz* from the attributes of the name *هُوَ اللَّهُ* "Hoo Allah". After every hundredth (100th) cycle, recite *جَلَّ جَلَالٌ* "Jalla Jalala" out aloud. This is an ascending lesson which should be repeated one thousand (1000) times.

Eighth Lesson:

The eighth lesson is *أَنْتَ الْهَادِي أَنْتَ الْحَقُّ لَيْسَ الْهَادِي إِلَّا هُوَ* "Antal-Haadi Antal-Haq Laiysal-Haadi Illa-Hoo".

The method of *Dhikr*:

- Imagine the words *أَنْتَ الْهَادِي أَنْتَ* "Antal-Haadi Ant" on the *Latifa-e-Qalb*,
- Imagine the words *الْحَقُّ* "al-Haq" on *Latifa-e-Akhfa*,
- Imagine the words *لَيْسَ الْهَادِي* "Laiysal-Haadi" again starting on *Latifa-e-Akhfa* going back to the *Latifa-e-Qalb* with *إِلَّا* "Illa",

- And finishing with هُوَ "Hoo" on *Latifa-e-Ruh*,
- Repeat the words أَنْتَ الْهَادِي أَنْتَ الْحَقُّ لَيْسَ الْهَادِي إِلَّا هُوَ "Antal-Haadi Antal-Haq Laiysal-Haadi Illa-Hoo" on the tongue.

This is a descending lesson (waiting for an instruction) which should be repeated one thousand (1000) times. The focus must be on acquiring an instruction.

Ninth Lesson:

The ninth lesson is the "*Darood Sharif*".

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعِزِّرْتَهُ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ

The most excellent procedure is to apply *Ittar* (oil-based perfume) and whilst facing *Madina Munawwara* begin by focusing this *Darood Sharif* on *Latifa-e-Akhfa* as well as reciting it with the tongue:

The focus should be to receive *Faiz* from the Blessed *Latifa-e-Akhfa* of *Rasool Allah* ﷺ.

Applying *Ittar* and facing a direction other than *Madina Munawwara* is also permissible. In this way it is also permissible to lean on a pillow, but one must be careful not to have the legs stretched out. The teachers of the *Qadri Silsila* also mention that it is not permissible to conduct this lesson whilst walking and without *Wudu*. This is due to the fact that conducting this lesson whilst walking is considered to be disrespectful and not having *Wudu* reduces the blessing that one receives. The

Darood Sharif of the lovers and mystic travellers is heard by the
Rasool Allah ﷺ. This lesson should be repeated one thousand
(1000) times a day. After every 100 times, say **جَلَّ جَلَالُهُ**

Lessons of the Silsila-e-Soharwardia Saifia

The lessons of the *Silsila-e-Soharwardia Saifia* are the same as the lesson for the *Silsila-e-Qadria Saifia*. Even the method and order are the same except for the *Muraqaba*. The *Qadri Muraqaba* is minimum five (5) minutes long. However, the *Soharwardi Muraqaba* is at least twenty (20) minutes long, and on occasion can be much longer, as there is no upper limit. In *Tariqa-e-Qadria* the *Muraqaba* is the fifth (5th) lesson, whereas, in *Tariqa-e-Soharwardia* the *Muraqaba* is the ninth (9th) lesson. The method of performing the *Muraqaba* is also different and is as follows:

Ninth Lesson:

The ninth lesson is a *Muraqaba*.

After completing all of the lessons for *Tariqa-e-Soharwardia Sharif*, apply *Ittar* (oil-based perfume) and whilst facing *Madina Munawwara* begin by closing the eyes (this is a condition for the *Muraqaba*) and start doing *Dhikr* in each *Latifa* in order, with zeal and joy.

The next step is to imagine that all the holy souls of the *Ambiya* ﷺ are present with you. Next invite the pure souls of the *Auliya Ikram* رضى الله عنه, the Angels of the heavens ﷺ and then the Angels of the Earth ﷺ. Once you are able to imagine everyone to be present and doing *Dhikr*, place the blessing of your own *Dhikr* as a gift on top of your head and start your journey to *Madina Munawwara* with the rest of the present group.

Continue with your *Dhikr* in your *Lataif* in a joyful way until you reach *Madina Munawwara*.

Once at the most holy *Rawda Mubarak* (The Blessed Tomb) of *Rasool Allah ﷺ*, imagine *Rasool Allah ﷺ* to come out of his most holy *Rawda Mubarak* and give the gathering of *Dhikr* a formation of which *Rasool Allah ﷺ* is the leader. Imagine your *Murshid* (teacher) on the right hand side of *Rasool Allah ﷺ*, then present *Rasool Allah ﷺ* with the gift that you have brought and also shake His Blessed hand. Next sit in front of *Rasool Allah ﷺ* in the gathering and continue your *Dhikr* on your *Lataif* in the prescribed order. In this way the remaining members of the gathering will also do *Dhikr* in the prescribed order. Whilst in *Dhikr*, one should continue to receive *Faiz* from the Blessed chest of *Rasool Allah ﷺ*. This should be continued for a period of at least twenty (20) minutes, or as long as one is able to, with zeal.

Once you decide on finishing the *Muraqaba*, first seek permission from *Rasool Allah ﷺ*, and then by retracing your steps by walking backwards retreat to your home (the place where you started your *Muraqaba*). In this way the holy and pure souls of your companions on this journey will also return to their place of origin. Once you reach home, finish your *Muraqaba*.

Please note that this not a hypothetical (made up) process, in fact the people of *kashf* (spiritual vision) have described this process through their *kashf*. For those people who have not been given the blessing of *kashf* should know that they have obtained the *Faiz* of *Rasool Allah ﷺ*.

Khatam-e-Khwajagan

It should be known that after the praise of Allah ﷻ and the sending of *Darood Sharif* on Rasool Allah ﷺ, the *Khatam-e-khwajagan* has been mentioned towards the end of *Khazinat al-Asrar* ²⁹, and is known to have many benefits. These include, overcoming calamity, distress and difficulties. It is also beneficial when sending *Esal-e-Sawab* to the deceased Muslims. The method of reading *khatam-e-khwajagan* is mentioned below:

دعا:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

- Read Surah *Al-Fatiha* with الله أَكْبَرُ 7 times

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ - إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ - أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - الله أَكْبَرُ

- Read the following 100 times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

- Read the following *Darood Sharif* 100 times:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ

- Read Surah *Al-Inshirah* with الله أَكْبَرُ 79 times.

²⁹ Book by Hazrat Syed Bahauddin Naqshband Bukhari

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ - وَوَضَعْنَا عَنكَ وِزْرَكَ - الَّذِي أَنْقَضَ ظَهْرَكَ -
وَرَفَعْنَا لَكَ ذِكْرَكَ - فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا - فَإِذَا
فَرَغْتَ فَأَنْصَبْ - وَإِلَىٰ رَبِّكَ فَارْغَب - اللَّهُ أَكْبَرُ

- Read Surah Al-Ikhlās with اللَّهُ أَكْبَرُ 1000 times.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ
- اللَّهُ أَكْبَرُ

- Read Surah Al-Fatiha with اللَّهُ أَكْبَرُ 7 times.
- Read the aforementioned Darood Sharif 100 times.

Khatam Hazrat Abu Bakar Siddiq ؓ

- Read the aforementioned Darood Sharif 100 times.
- Read the following 500 times:
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَ اللَّهِ الْعَظِيمِ
- Read the aforementioned Darood Sharif 100 times.

Khatam of the Three Khalifas (Hazrat Umar ؓ, Hazrat Uthman ؓ, & Hazrat Ali ؓ)

- Read the aforementioned Darood Sharif 100 times.
- Read the following 500 times:
سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَ لَا إِلَهَ إِلَّا اللَّهُ ، وَ اللَّهُ أَكْبَرُ
- Read the aforementioned Darood Sharif 100 times.

Khatam Hazrat Imam Rabbani Mujaddid Alf Sani رَحْمَةُ اللَّهِ عَلَيْهِ

- Read the aforementioned Darood Sharif 100 times.

- Read the following 500 times:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Ghaus ul Azam Shaykh Syed Abdul Qadir Gilani رَحْمَةُ اللَّهِ عَلَيْهِ

- Read the aforementioned *Darood Sharif* 100 times.
- Read the following 500 times:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Khawaja Ma'soom Awal رَحْمَةُ اللَّهِ عَلَيْهِ

- Read the aforementioned *Darood Sharif* 100 times.
- Read the following 500 times:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Syed Shah Naqshband Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ

- Read the aforementioned *Darood Sharif* 100 times.
- Read the following 500 times:

اللَّهُمَّ يَا خَفِيَ الطُّفِّ أَدْرِكْنَا بِلُطْفِكَ الْخَفِيِّ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Mollana Muhammad Hashim al-Samangani رَحْمَةُ اللَّهِ عَلَيْهِ

- Read the aforementioned *Darood Sharif* 100 times.
- Read the following 500 times:

اللَّهُمَّ يَا خَفِيَ الطُّفِّ أَدْرِكْنَا بِلُطْفِكَ الْخَفِيِّ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Imam Khurasani Mubarak Sahib رَحْمَةُ اللهِ عَلَيْكَ

- Read the aforementioned *Darood Sharif* 100 times.
- Read *Surah Quraish* with اللهُ أَكْبَرُ 500 times

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
لَا يَلْفُ قُرَيْشٍ - إِيْلَفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ - فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ
- الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ - اللهُ أَكْبَرُ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Baba Naseemullah Al-Saifi Sahib دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

- Read the aforementioned *Darood Sharif* 100 times.
- Read *Surah Al-Kauther* with اللهُ أَكْبَرُ 500 times

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ - إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ
- اللهُ أَكْبَرُ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Syed Muhammad Ali Raza Bukhari Al-Saifi
Sahib مَحْظِلُهُ الْعَالِي

- Read the aforementioned *Darood Sharif* 100 times.
- Read the following 500 times

حَسْبِيَ اللهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

- Read the aforementioned *Darood Sharif* 100 times.

Khatam Hazrat Syeduna Owais Qarni ؑ

- Read the aforementioned *Darood Sharif* 7 times.

- Read the following 100 times

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

- Read the aforementioned *Darood Sharif* 7 times.

Khatam Hazrat Syeduna Khidher عليه السلام

- Read the aforementioned *Darood Sharif* 7 times.

- Read the following 100 times

وَأَفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

- Read the aforementioned *Darood Sharif* 7 times

Read 100 times.....	(1) اللَّهُمَّ يَا قَاضِيَ الْحَاجَاتِ
Read 100 times.....	(2) اللَّهُمَّ يَا آخِلَ الْمُشْكِلَاتِ
Read 100 times.....	(3) اللَّهُمَّ يَا كَافِيَ الْمُهِمَّاتِ
Read 100 times.....	(4) اللَّهُمَّ يَا دَافِعَ الْبَلِيَّاتِ
Read 100 times.....	(5) اللَّهُمَّ يَا شَافِيَ الْأَمْرَاضِ
Read 100 times.....	(6) اللَّهُمَّ يَا رَافِعَ الدَّرَجَاتِ
Read 100 times.....	(7) اللَّهُمَّ يَا مُجِيبَ الدَّعَوَاتِ
Read 100 times.....	(8) اللَّهُمَّ يَا هَادِيَ الْمَضَلِّينَ
Read 100 times.....	(9) اللَّهُمَّ يَا أَمَانَ الْخَائِفِينَ
Read 100 times.....	(10) اللَّهُمَّ يَا ذَلِيلَ الْمُتَحَرِّينَ
Read 100 times.....	(11) اللَّهُمَّ يَا رَاحِمَ الْعَاصِينَ
Read 100 times.....	(12) اللَّهُمَّ يَا آجَارَ الْمُسْتَجِيرِينَ
Read 100 times.....	(13) اللَّهُمَّ يَا مُيسِّرَ كُلِّ عَسِيرٍ
Read 100 times.....	(14) اللَّهُمَّ يَا مُنْجِيَ الْغَرَقَى

Read 100 times.....	(15) اَللّٰهُمَّ يَا مُنْقِدَ الْهَلَكٰى
Read 100 times.....	(16) اَللّٰهُمَّ يَا مُسَبِّبَ الْاَسْبَابِ
Read 100 times.....	(17) اَللّٰهُمَّ يَا مُفْتَحَ الْاَبْوَابِ
Read 100 times.....	(18) اَللّٰهُمَّ يَا خَيْرَ النَّاصِرِيْنَ
Read 100 times.....	(19) اَللّٰهُمَّ يَا خَيْرَ الرَّازِقِيْنَ
Read 100 times.....	(20) اَللّٰهُمَّ يَا خَيْرَ الْفَاتِحِيْنَ
Read 100 times.....	(21) اَللّٰهُمَّ يَا اَرْحَمَ الرَّاحِمِيْنَ
Read 100 times.....	(22) اَللّٰهُمَّ يَا اَكْرَمَ الْاَكْرَمِيْنَ
Read 100 times.....	(23) اَللّٰهُمَّ يَا غِيَاثَ الْمُسْتَغِيْثِيْنَ

- Read the following once:-

اَغْنِنَا بِفَضْلِكَ وَبِكَرَمِكَ يَا اَكْرَمَ الْاَكْرَمِيْنَ وَ يَا اَرْحَمَ الرَّاحِمِيْنَ وَ
وَصَلَّى اللّٰهُ تَعَالٰى عَلَى خَيْرِ خَلْقَةٍ مُحَمَّدٍ وَّآلِهِ وَاَصْحَابِهِ اَجْمَعِيْنَ بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ .

- Read the following dua at the end of khatam-e-khawajagan:-

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقَةٍ مُحَمَّدٍ وَّآلِهِ
وَاَصْحَابِهِ اَجْمَعِيْنَ .

اَللّٰهُمَّ اِنْسْ وَخَشْتِنَا فِي قُبُوْرِنَا . اَللّٰهُمَّ اَرْحَمْنَا بِالْقُرْآنِ الْعَظِيْمِ وَجْعَلْهُ لَنَا
اِمَامًا وَنُوْرًا وَهَدًًا وَرَحْمَةً . اَللّٰهُمَّ ذَكِّرْنَا مِنْهُ مَا نَسِيْنَا وَعَلِّمْنَا مِنْهُ
مَا جَهِلْنَا وَزِدْنَا تِلَاوَتَهُ اَتَاءَ اللَّيْلِ وَ اَتَاءَ النَّهَارِ وَجْعَلْهُ لَنَا حُجَّةً يَا
رَبَّ الْعَالَمِيْنَ . اَللّٰهُمَّ اجْعَلِ الْقُرْآنَ رِبْعَ قُلُوْبِنَا وَنُوْرَ اَبْصَارِنَا وَجَلَاءَ
حُزْنِنَا وَ ذِهَابَ هَمِّنَا . اَللّٰهُمَّ بَلِّغْ وَ اَوْصِلْ ثَوَابَ هَذَا الْحُتْمِ اِلَى

رُوحَ حَضْرَتِ سَيِّدِنَا رَسُولِ أَكْرَمِ الصَّلَوَاتِ وَ التَّسْلِيمَاتِ وَ إِلَى
 أَرْوَاحِ جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ عَلَيْهِمُ الصَّلَوَاتُ وَ التَّسْلِيمَاتُ وَ
 إِلَى أَرْوَاحِ جَمِيعِ الصَّحَابَةِ وَ التَّابِعِينَ وَ تَبَعَ التَّابِعِينَ رِضْوَانِ اللَّهِ
 تَعَالَى عَلَيْهِمُ أَجْمَعِينَ وَ إِلَى أَرْوَاحِ جَمِيعِ الْمَشَائِخِ الْكِبَارِ مِنَ الطُّرُقِ
 الْأَرْبَعَةِ خُصُوصًا إِلَى رُوحِ حَضْرَتِ الشَّيْخِ مُحَمَّدٍ بَهَاؤِ الدِّينِ شَاهِ
 نَقَشْبَنْدِ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ الشَّيْخِ عَبْدِ الْقَادِرِ
 الْجِيلَانِيِّ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ الشَّيْخِ مُعِينِ الدِّينِ
 الْجِشْتِيِّ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ الشَّيْخِ شَهَابِ الدِّينِ
 الشُّهْرُورِيِّ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ إِمَامِ رَبَّانِي مُحَمَّدِ أَلْفِ
 ثَانِي الشَّيْخِ أَحْمَدَ الْقَارُوقِي سِرْهَنْدِي رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ
 حَضْرَتِ إِمَامِ مُحَمَّدٍ مَعْصُومِ أَوَّلِ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ
 شَيْخِنَا وَمَوْلَانَا وَ مُقْتَدَانَا وَسَيِّدِنَا إِلَى اللَّهِ حَضْرَتِ سَيِّدِنَا إِمَامِ
 خُرَاسَانِيِّ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ مَوْلَانَا مُحَمَّدِ هَاشِمِ
 سَمَنْكَانِيِّ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ شَاهِ رَسُولِ الطَّلَاقَانِيِّ
 رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى رُوحِ حَضْرَتِ أَوْنِسِ قَرْنِيِّ رَحِمَتْهُ اللَّهُ عَلَيْهِ وَ إِلَى
 رُوحِ حَضْرَتِ خِضِرِ عَلِيِّ نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ .

Transliteration for the above dua (to be read once at the
 end of khatame-e-khawajagan):

*Alhamdu lillahi Rabbil Alameen waSSalaatu wassalaamu
 Alaa khairi khalqihi muhammadin wa aalihee wa-as-
 haabihee ajma-EEn.*

*Allahumma anis wah-shatinaa fee qubuurinaa. Allahumma
 arr-hamnaa bil quraanil ADheem waj-alha lanaa imaaman*

wa-nooran wa-hudan wa-rahmah. Allahumma zakkirnaa
 minhu maa nasainaa wa-Allimnaa minhu maa jahalnaa
 war-zuqnaa tilaawatahuu aanaa allaili wa aanaa annahaari
 waj-Alhu-lanaa hujjata yaa rabbal Alameen. Allahummaj
 Alilqur'aani ra-bee-A quloobinaa wa-noora abSaarinaa wa-
 jilaa-a huzninaa wa-dhihaaba hamminaa. Allahumma
 balligh wa-awSil thawaaba haazhal khatmi ilaa roohi Hazrat
 Sayyidinaa Rasooli Akram aSSalatu wa-tassleemaatu wa-
 ilaa ar-waahi jamee Ul-anbiyaa-i wal-mursaleen alaihim
 Salaatu wa-tassleematu wa-ilaa ar-waahi jamee-assahaabah
 wattaa-bi-eena wa-taba attaabi-eena ridwaan Allah Ta-Ala
 alaihim ajma-een wa-ilaa roohi jameeAl mashaykh-il-kibaar
 minaTTuruqil ar-ba-a-ti khaSoosan ilaa roohi Hazrate
 Shaykh Muhammad Baha Uddin Shah Naqshband
 rahmatullah Alaihi wa-ilaa roohi Hazrat Abdul Qadir Jilani
 rahmatullah Alaihi wa-ilaa roohi Hazrat Shaykh Moin
 Uddin Chishti rahmatullah Alaihi wa-ilaa roohi Hazrat
 Shaykh Shahab Uddin Soharwardhi rahmatullah Alaihi wa-
 ilaa roohi hazrat Imam Rabbani Mujaddid Alf Thani Shaykh
 Ahmad Farooqi Sirhindhi rahmatullah Alaihi wa-ilaa roohi
 Hazrat Imam Muhammad Masoom Awwal rahmatullah
 Alaihi wa-ilaa roohi hazrat Shaykhina wa-mawlana wa-
 muqtadanaa wa-seelatinaa ilallahi hazrat sayyidina Imam-
 e-Kharasani rahmatullah Alaihi wa-ilaa roohi Hazrat
 Maulana Muhammad Hashim Al-Samanghani rahmatullah
 Alaihi wa-ilaa roohi Hazrat Shaykh Shah Rasool al-Taliqani
 rahmatullah Alaihi wa-ilaa roohi Hazrat Owais Qarni
 rahmatullah Alaihi wa-ilaa roohi Hazrat Khizer Alaa
 Nabiyyinaa wa-alaihi aSSalatu wassalaam.

**Spiritual Lineage of the Naqshbandia Mujaddidia Saifia
Silsila**

**(Shajarah-e-Silsila Alia Tariqa Naqshbandia Mujaddidia
Saifia)**

- 01 Hazrat Sarwar-e-Konain Syeduna Muhammad *Rasool Allah* ﷺ
- ◆
- 02 Hazrat Abu Bakr as-Siddiq ؓ
- ◆
- 03 Hazrat Abu Abdullah Salman al-Farsi ؓ
- ◆
- 04 Hazrat Qasim bin Muhammad bin Abi Bakr Siddiq ؓ
- ◆
- 05 Hazrat Abu Abdullah Imam Jahfar Saddiq bin Imam
Muhammad Baqar ؓ
- ◆
- 06 Hazrat Abu Yazid Thefoor bin Isa 'Urf Bayazid Bostami رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 07 Hazrat Abul Hassan 'Ali bin Jahfar Kharqani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 08 Hazrat Abu 'Ali Fazal bin Muhammad Al-Tussi 'Urf Abu 'Ali
Farmadhi رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 09 Abu Ya'qub Khawaja Yusuf al-Hamadani al-Na'mani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 10 Hazrat Khawaja Abdul Khaliq Ghujdawani al-Maliki Nisbah al-
Hanafi Mazabhan رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 11 Hazrat Khawaja Arif Reogri رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 12 Hazrat Khawaja Mahmood Anjir Faghnawi رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 13 Hazrat Khawaja 'Ali Ramiti 'Urf Hazrat Azizan رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 14 Hazrat Khawaja Muhammad Baba Samasi رَحْمَةُ اللهِ عَلَيْهِ
- ◆

- 15 Hazrat Khawaja Syed Ameer Kulal رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 16 Hazrat Khawaja Bahuddin Muhammad bin Muhammad al-Bukhari
'Urf Shah Naqshband رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 17 Hazrat Khawaja Ala'uddin Muhammad bin Muhmmad 'Urf Khawaja
Attaar رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 18 Hazrat Mollana Yaqub Charkhi Lughri رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 19 Hazrat Nasir'uddin Ubaydullah bin Mahmood al-Samarqandi رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 20 Hazrat Mollana Muhammad Zahid Khasari رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 21 Hazrat Khawaja Darwaish Muhammad al-Khwarizmi رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 22 Hazrat Khawaja Muhammad Muqtaddi al-Makingi رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 23 Hazrat Mu'id-uddin Muhammad Baqi Billah al-Kabali رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 24 Hazrat Imam Rabbani Mujaddid Alf Thani Hazrat Shaykh Ahmad
Farooqi Sarhindi رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 25 Hazrat Khawaja Muhammad Ma'soom رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 26 Hazrat Khawaja Muhammad Sighbatullah رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 27 Hazrat Khawaja Muhammad Ismail 'Urf Imam al-Arifin رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 28 Hazrat Haji Ghulam Muhammad M'asoom 'Urf Khawaja M'asoom
Thani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 29 Hazrat Shah Ghulam Muhammad رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 30 Hazrat Haji Muhammad Saifullah رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 31 Hazrat Shah Muhammad Zia al-Haq 'Urf Hazrat Shaheed رَحْمَةُ اللهِ عَلَيْهِ

- 32 Hazrat Haji Shah Zia 'Urf Mianji Sahib رَحْمَةُ اللهِ عَلَيْهِ
- 33 Hazrat Shams al-Haq 'Urf Hazrat Sahib Kohistani رَحْمَةُ اللهِ عَلَيْهِ
- 34 Hazrat Mollana Shah Rasool al-Taliqani رَحْمَةُ اللهِ عَلَيْهِ
- 35 Hazrat Mollana Muhammad Hashim al-Samangani رَحْمَةُ اللهِ عَلَيْهِ
- 36 Hazrat Syeduna wa-Murshiduna Hazrat Akhondzadah Saif-ur-Rahman (Peer-e-Archi Mubarak Sahib) رَحْمَةُ اللهِ عَلَيْهِ
- 37 Hazrat Baba Naseemullah Al-Saifi (Damat Barkatuhum Alia)
- 38 Hazrat Syed Muhammad Ali Raza Bukhari Al-Saifi (Damat Barkatuhum Alia)
- 40

Spiritual Lineage of the Chishtia Saifia Silsila
(Shajarah-e-Silsila Alia Chishtia Saifia Quds Allah Israrham
Alay)

- 01 Hazrat Sarwar-e-Konain Syeduna Muhammad Rasool Allah ﷺ
- ◆
- 02 Hazrat Amir-ul-Mu'mineen 'Ali bin Abi Talib
(Karam Allah Wajul-Karim)
- ◆
- 03 Hazrat abu Saeed Hasan Basri ؑ
- ◆
- 04 Hazrat Abu al-Fadhl Abdul-Wahid bin Zaid رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 05 Hazrat Abu al-Faidh Fudhail bin Iyadh bin Mas'ud bin Bashir
Tameemi رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 06 Hazrat Abu Ishaq Ibrahim bin Adham al-Farooqui رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 07 Hazrat Sayduddin Khawaja Huzaifah al-Mar'ashi رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 08 Hazrat Aminuddin Shaykh Hubairah al-Basri رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 09 Hazrat Kareemuddin Man'am Shaykh Mumshad Ali Dinwari رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 10 Hazrat Shareefuddin Aby Ishaq Shami رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 11 Hazrat Abu Ahmad Abdal al-Chishti al-Hassani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 12 Hazrat Khawaja Muhammad bin Abi Ahmad Chishti رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 13 Hazrat Nasiruddin Khawaja Abu Yusuf al-Chishti al-Hassani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 14 Hazrat Khawaja Qutbuddin Maudood al-Chishti al-Hassani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 15 Hazrat Nayruddin Hajee Shareef Zandani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 16 Hazrat Abu Mansoor Khawaja Usman Harooni رَحْمَةُ اللهِ عَلَيْهِ

- 17 Hazrat Khawaja-e-Khawajgan Hazrat Moinuddin Hassan al-Hussaini
Chishti Ajmeri رَحْمَةُ اللهِ عَلَيْهِ
- 18 Hazrat Khawaja Qutbuddin Bakhtiar Kaki al-Hassani رَحْمَةُ اللهِ عَلَيْهِ
- 19 Hazrat Fariduddin Mas'ud al-Farooqi 'Urf Ganjeshakr رَحْمَةُ اللهِ عَلَيْهِ
- 20 Hazrat Makhdoom 'Alauddin Ali Ahmad Sabir Kaliyari رَحْمَةُ اللهِ عَلَيْهِ
- 21 Hazrat Shaykh Shamsuddin Turk Pani Pati رَحْمَةُ اللهِ عَلَيْهِ
- 22 Hazrat Jalaluddin Khawaja Mahmood Usmani Pani Pati رَحْمَةُ اللهِ عَلَيْهِ
- 23 Hazrat Shaykh Ahmad Abdul Haq Abdaal رَحْمَةُ اللهِ عَلَيْهِ
- 24 Hazrat Shaykh Muhammad Araf Urf Makhdoom Araf رَحْمَةُ اللهِ عَلَيْهِ
- 25 Hazrat Shaykh Abdul Qudoos al-Nu'mani al-Ghaznavi sum-Gangohi
رَحْمَةُ اللهِ عَلَيْهِ
- 26 Hazrat Shaykh Rukanuddin Gangohi رَحْمَةُ اللهِ عَلَيْهِ
- 27 Hazrat Shaykh Abdul Haq al-Farooqi al-Kabli رَحْمَةُ اللهِ عَلَيْهِ
- 28 Imam Rabbani Mujaddid Alf-Thani Hazrat Shaykh Ahmad al-
Farooqi رَحْمَةُ اللهِ عَلَيْهِ
- 29 Hazrat Syed Adam Banvari رَحْمَةُ اللهِ عَلَيْهِ
- 30 Hazrat Syed Abdullah al-Hassani Urf Haji Bahadur Sahib رَحْمَةُ اللهِ عَلَيْهِ
- 31 Hazrat Maulana Shaykh Mamoon Shah Mansoori رَحْمَةُ اللهِ عَلَيْهِ
- 32 Hazrat Maulana Muhammad Naeem Kamvi رَحْمَةُ اللهِ عَلَيْهِ
- 33 Hazrat Syed Muhammad Shah al-Hassani al-Sadhummi رَحْمَةُ اللهِ عَلَيْهِ

- 34 Hazrat Maulana Hafiz Muhammad Sadiq Boneri رَحْمَةُ اللهِ عَلَيْهِ
- 35 Hazrat Maulana Hafiz Muhammad Hashtanghri رَحْمَةُ اللهِ عَلَيْهِ
- 36 Hazrat Maulana Muhammad Shoaib Tordhervi رَحْمَةُ اللهِ عَلَيْهِ
- 37 Hazrat Maulana Abdal Ghafoor Urf Hazrat Swat Sahib رَحْمَةُ اللهِ عَلَيْهِ
- 38 Hazrat Maulana Najamuddin Urf Hazrat Hadey Sahib رَحْمَةُ اللهِ عَلَيْهِ
- 39 Hazrat Shaykh Hameed al-Islam Tagab رَحْمَةُ اللهِ عَلَيْهِ
- 40 Hazrat Maulana Shah Rasul al-Talqani رَحْمَةُ اللهِ عَلَيْهِ
- 41 Hazrat Maulana Muhammad Hashim al-Samangani رَحْمَةُ اللهِ عَلَيْهِ
- 42 Hazrat Syeduna wa-Murshiduna Hazrat Akhondzadah Saif-ur-Rahman (Peer-e-Archi Mubarak Sahib) رَحْمَةُ اللهِ عَلَيْهِ
- 43 Hazrat Baba Naseemullah Al-Saifi (Damat Barkatuhum Alia)
- 44 Hazrat Syed Muhammad Ali Raza Bukhari Al-Saifi (Damat Barkatuhum Alia)
- 45

Spiritual Lineage of the Qadria Saifia Silsila
(Shajarah-e-Silsila Alia Qadria Saifia Quds Allah Israrham
Alay)

- 01 Hazrat Sarwar-e-Konain Syeduna Muhammad Rasool Allah ﷺ
- ♦
- 02 Hazrat Amir-ul-Mu'mineen 'Ali bin Abi Talib
(Karam Allah Wajul-Karim)
- ♦
- 03 Hazrat abu Saeed Hasan Basri ؒ
- ♦
- 04 Hazrat abu Muhammad Shaykh Habib 'ajmi رحمه الله عليه
- ♦
- 05 Hazrat abu Sulaiman Dawood Taiee رحمه الله عليه
- ♦
- 06 Hazrat abu Mahfooz Ma'ruf Karkhi رحمه الله عليه
- ♦
- 07 Hazrat abu al-Hassan Abdullah Sari Saqati رحمه الله عليه
- ♦
- 08 Hazrat Syed al-Taifa abu al-Qasim Junayd al-Baghdadi رحمه الله عليه
- ♦
- 09 Hazrat abu Bakr al-Shibli al-Maliki رحمه الله عليه
- ♦
- 10 Hazrat Shaykh Abdul Aziz bin Kharith al-Tamimi رحمه الله عليه
- ♦
- 11 Hazrat Shaykh Abdul Wahid bin Abdul Aziz al-Tamimi رحمه الله عليه
- ♦
- 12 Hazrat Shaykh abu al-Farah Yousuf Tartusi رحمه الله عليه
- ♦
- 13 Hazrat Shaykh abu al-Hassan Ali al-Hakaari رحمه الله عليه
- ♦
- 14 Hazrat abu Saeed Mubarak Mukharrami رحمه الله عليه
- ♦
- 15 Hazrat abu Muhammad Abdul Qadir al-Gilani al-Hassani al-Hussaini 'Urf Ghaus ul Azam رحمه الله عليه
- ♦
- 16 Hazrat Shah Daula Daryai رحمه الله عليه

- 17 Hazrat Shah Munawar رحمۃ اللہ علیہ
- 18 Hazrat Shah A'lim al-Dahlawi رحمۃ اللہ علیہ
- 19 Hazrat Shaykh Ahmad Multani رحمۃ اللہ علیہ
- 20 Hazrat Shaykh Junayd Pashawari رحمۃ اللہ علیہ
- 21 Hazrat Mulana Muhammad Siddiq Bunniri رحمۃ اللہ علیہ
- 22 Hazrat Mulana Hafiz Muhammad Hashtnagri رحمۃ اللہ علیہ
- 23 Hazrat Mulana Muhammad Shuaib رحمۃ اللہ علیہ
- 24 Hazrat Mulana Abdul Gafur 'Urf Hazrat Sawat رحمۃ اللہ علیہ
- 25 Hazrat Mulana Najamuddin رحمۃ اللہ علیہ
- 26 Shaykh al-Islam Tagab Hazrat Shaykh Hameedullah Sahib رحمۃ اللہ علیہ
- 27 Hazrat Mulana Shah Rasool al-Talqani رحمۃ اللہ علیہ
- 28 Hazrat Mulana Muhammad Hashim al-Samangani رحمۃ اللہ علیہ
- 29 Hazrat Syeduna wa-Murshiduna Hazrat Akhondzadah Saif-ur-Rahman (Peer-e-Archi Mubarak Sahib) رحمۃ اللہ علیہ
- 30 Hazrat Baba Naseemullah Al-Saifi (Damat Barkatuhum Alia)
- 31 Hazrat Syed Muhammad Ali Raza Bukhari Al-Saifi (Damat Barkatuhum Alia)
- 32

Spiritual Lineage of the Soharwardia Saifia Silsila
(Shajarah-e-Silsila Alia Soharwardi Saifia Quds Allah
Israrham Alay)

- 01 Hazrat Sarwar-e-Konain Syeduna Muhammad Rasool Allah ﷺ
- ♦
- 02 Hazrat Amir-ul-Mu'mineen 'Ali bin Abi Talib
(Karam Allah Wajul-Karim)
- ♦
- 03 Hazrat abu Saeed Hasan Basri ؓ
- ♦
- 04 Hazrat abu Muhammad Shaykh Habib 'ajmi رحمه الله عليه
- ♦
- 05 Hazrat abu Sulaiman Dawood Taiee رحمه الله عليه
- ♦
- 06 Hazrat abu Mahfooz Ma'ruf Karkhi رحمه الله عليه
- ♦
- 07 Hazrat abu al-Hassan Abdullah Sari Saqati رحمه الله عليه
- ♦
- 08 Hazrat Syed al-Taifa abu al-Qasim Junayd al-Baghdadi رحمه الله عليه
- ♦
- 09 Harat Karimuddin Mumshad Daynoori رحمه الله عليه
- ♦
- 10 Hazrat abu al-Abbass Ahmed Daynoori رحمه الله عليه
- ♦
- 11 Hazrat Shaykh Muhammad Bin Abdullah Amutiyah رحمه الله عليه
- ♦
- 12 Hazrat abu Amar Qutubuddin Soharwardi رحمه الله عليه
- ♦
- 13 Hazrat Abulnajib Abdulqahir Soharwardi al-Saddiqi رحمه الله عليه
- ♦
- 14 Hazrat abu Hafs Shahabuddin Umar al-Saddiqi al-Shafi' رحمه الله عليه
- ♦
- 15 Hazrat Abulbarakat Bahauddin Zakriya al-Asadi al-Qarshi al-Multani رحمه الله عليه
- ♦
- 16 Hazrat Abulfatah Rakan-uddin Fazalullah al-Qarshi رحمه الله عليه

- 17 Hazrat Makhdoom Jahaniya Abulkaram Syed Jalaluddin Bukhari
رحمة الله عليه
- 18 Hazrat Syed Ajmal Shah Sahib رحمة الله عليه
- 19 Hazrat Syed Buddan Shah Bharaichi رحمة الله عليه
- 20 Hazrat Shaykh Muhammad Dharofash رحمة الله عليه
- 21 Hazrat Shaykh Abdulqudoos al-Ni'mani al-Ghaznavi sum-al-Kangohi رحمة الله عليه
- 22 Hazrat Shaykh Rakanuddin Kangohi رحمة الله عليه
- 23 Hazrat Shaykh Abdul Ahadulfarooqi رحمة الله عليه
- 24 Hazrat Imam Rabbani Mujaddid Alf Thani
Hazrat Shaykh Ahmad Farooqi Sarhindi رحمة الله عليه
- 25 Hazrat Adam Banoori رحمة الله عليه
- 26 Hazrat Haji Bahadur Syed Abdullah al-Hussaini رحمة الله عليه
- 27 Hazrat Shaykh Maimoon Shah Mansoori رحمة الله عليه
- 28 Hazrat Maulana Naeem Kamwi رحمة الله عليه
- 29 Hazrat Syed Muhammad Shah al-Hussaini al-Sadoomi رحمة الله عليه
- 30 Hazrat Maulana Hafiz Muhammad Saddiq Bonayri رحمة الله عليه
- 31 Hazrat Maulana Hafiz Muhammad Hashtanghri رحمة الله عليه
- 32 Hazrat Maulana Muhammad Shu'aib Tordheyri رحمة الله عليه
- 33 Hazrat Maulana Abdul Gafoor Swati رحمة الله عليه

- 34 Hazrat Akhandzada Najamuddin رَحْمَةُ اللهِ عَلَيْهِ
- 35 Hazrat Shaykh ul-Islam Hameedullah Tagab رَحْمَةُ اللهِ عَلَيْهِ
- 36 Hazrat Maulana Shah Rasool al-Talqani رَحْمَةُ اللهِ عَلَيْهِ
- 37 Hazrat Maulana Muhammad Hashim al-Samangani رَحْمَةُ اللهِ عَلَيْهِ
- 38 Hazrat Syeduna wa-Murshiduna Hazrat Akhondzadah Saif-ur-Rahman (Peer-e-Archi Mubarak Sahib) رَحْمَةُ اللهِ عَلَيْهِ
- 39 Hazrat Baba Naseemullah Al-Saifi (Damat Barkatuhum Alia)
- 40 Hazrat Syed Muhammad Ali Raza Bukhari Al-Saifi (Damat Barkatuhum Alia)
- 41

Peer Syed Muhammad Ali Raza Bukhari Sahibs Ancestral History from *Ahlulbayt*

The opportunity to write about one's beloved teacher and guide confers a great privilege of its own. It gives me great pleasure to mention once again that my beloved teacher, *Peer Syed Muhammad Ali Raza Bukhari Al-Saifi Sahib*, has received *Khilafat* in all four *Silasal*, from Imam-e-Khurasani, Akhandzada Peer Saif-ur-Rahman (Peer-e-Archi Mubarak Sahib) رَحْمَةُ اللهِ عَلَيْهِ. Furthermore Peer Sahib is from the *Ahlulbayt*, the descendants of our Beloved Prophet Muhammad ﷺ. Peer Sahibs maternal and paternal bloodlines are both from the *Ahlulbayt*, meaning that Peer Sahib has the tremendous honour of being both a *Hassani* and *Hussaini* Syed.

Paternal Lineage

Shajrah-e-Nasab of Hazrat Peer Syed Muhammad Ali Raza Bukhari Sahib from Honourable Father, Hazrat Syed Muhammad Sa'eed Shah Bukhari Basahanwi.

- 01 Hazrat Sarwar-e-Konain Syeduna Muhammad Rasool Allah ﷺ
- ◆
- 02 Hazrat Syeda Fatimah Az-Zahra ؑ
Hazrat Amir-ul-Mu'mineen 'Ali bin Abi Talib ؑ
- ◆
- 03 Hazrat Syed Al'Shaheed Al'Imaam Hussain ؑ
- ◆
- 04 Hazrat Syed Imam Ali Zain Al'Abidin رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 05 Hazrat Syed Imam Baqar رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 06 Hazrat Syed Imam Jahfar Sadiq رَحْمَةُ اللهِ عَلَيْهِ

- 07 Hazrat Syed Imam Musa Kadham رَحْمَةُ اللهِ عَلَيْهِ
- 08 Hazrat Syed Imam Ali Raza رَحْمَةُ اللهِ عَلَيْهِ
- 09 Hazrat Syed Imam Ali Taqi رَحْمَةُ اللهِ عَلَيْهِ
- 10 Hazrat Syed Imam Ali Naqi رَحْمَةُ اللهِ عَلَيْهِ
- 11 Hazrat Syed Hassan Askari رَحْمَةُ اللهِ عَلَيْهِ
- 12 Hazrat Syed Jahfar Thani رَحْمَةُ اللهِ عَلَيْهِ
- 13 Hazrat Syed Ali Asghar رَحْمَةُ اللهِ عَلَيْهِ
- 14 Hazrat Syed Qasim Abdullah رَحْمَةُ اللهِ عَلَيْهِ
- 15 Hazrat Syed Ahmad Naqwi رَحْمَةُ اللهِ عَلَيْهِ
- 16 Hazrat Syed Shah Mahmood Naqwi رَحْمَةُ اللهِ عَلَيْهِ
- 17 Hazrat Syed Muhammad Naqwi رَحْمَةُ اللهِ عَلَيْهِ
- 18 Hazrat Syed Jahfar Thalath رَحْمَةُ اللهِ عَلَيْهِ
- 19 Hazrat Syed Ali Al-Mu'eed Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 20 Hazrat Syed Jallaluddin Naqwi Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 21 Hazrat Syed Sultan Ahmad Kabir Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 22 Hazrat Syed Jallaluddin Hussain Bukhari Makhdoom Jahaniyan
Jahan Gasht رَحْمَةُ اللهِ عَلَيْهِ
- 23 Hazrat Syed Mahmood Nasiruddin Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 24 Hazrat Syed Ali Alauddin Bukhari رَحْمَةُ اللهِ عَلَيْهِ

- 25 Hazrat Syed Muhammad Fakharuddin Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 26 Hazrat Syed Haji Muhammad Murad Shah Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 27 Hazrat Syed Abu Saeed Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 28 Hazrat Syed Abdul Aziz Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 29 Hazrat Syed Shareef Allah Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 30 Hazrat Syed Zahid Ahmad Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 31 Hazrat Syed Qasim Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 32 Hazrat Syed Abdullah Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 33 Hazrat Syed Abdul Shakur Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 34 Hazrat Syed Abdul Rashid Bukhari رَحْمَةُ اللهِ عَلَيْهِ
- 35 Hazrat Syed Mahmood Sa'eed Bukhari Basahanawi رَحْمَةُ اللهِ عَلَيْهِ
- 36 Hazrat Syed Maqsood Shah Bukhari Basahanawi رَحْمَةُ اللهِ عَلَيْهِ
- 37 Hazrat Syed Habib Allah Shah Bukhari Basahanawi رَحْمَةُ اللهِ عَلَيْهِ
- 38 Hazrat Syed Shah Walayat Shah Bukhari Basahanwi Makki رَحْمَةُ اللهِ عَلَيْهِ
- 39 Hazrat Syed Muhammad Sa'eed Shah Bukhari Basahanwi
- 40 Hazrat Syed Professor Muhammad Ali Raza Bukhari Al-Saifi

Maternal Lineage

Shajrah-e-Nasab of Hazrat Peer Syed Muhammad Ali Raza
Bukhari Sahib from late Honourable Mother, Syeda Manzoor
Fatima Gilani رَحْمَةُ اللهِ عَلَيْهِ.

- 01 Hazrat Sarwar-e-Konain Syeduna Muhammad Rasool Allah ﷺ
- ◆
- 02 Hazrat Syeda Fatimah Az-Zahra ؑ
Hazrat Amir-ul-Mu'mineen 'Ali bin Abi Talib ؑ
- ◆
- 03 Hazrat Syed Al'Imaam Hassan ؑ
- ◆
- 04 Hazrat Syed Abdullah Al-Mukhlis رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 05 Hazrat Syed Musa Al-Hajun رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 06 Hazrat Syed Abdullah Salih رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 07 Hazrat Syed Musa Thani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 08 Hazrat Syed Abu Bakar Dawud رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 09 Hazrat Syed Shamasuddin Zakriya رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 10 Hazrat Syed Sharafuddin Zahid رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 11 Hazrat Syed Abdullah Jaili رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 12 Hazrat Syed Abu Salih Jangi Dost رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 13 Hazrat Ghause Azam Syed Abdul Qadar Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 14 Hazrat Syed Abdul Razaq Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ◆
- 15 Hazrat Syed Abu Salih Nasr Gilani رَحْمَةُ اللهِ عَلَيْهِ

- ♦
- 16 Hazrat Syed Shahabuddin Ahmad Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 17 Hazrat Syed Shamasuddin Muhammad Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 18 Hazrat Syed Alauddin Ali Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 19 Hazrat Syed Badaruddin Hassan Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 20 Hazrat Syed Sharafuddin Yahya Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 21 Hazrat Syed Sharafuddin Qasim Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 22 Hazrat Syed Sayd Ahmad Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 23 Hazrat Syed Sayd Hussain Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 24 Hazrat Syed Abdul Basit Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 25 Hazrat Syed Sayd Abdul Qadar رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 26 Hazrat Syed Sayd Mahmood Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 27 Hazrat Syed Abdullah Sahabi Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 28 Hazrat Syed Sayd Hassan Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 29 Hazrat Syed Shah Muhammad Ghaus Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 30 Hazrat Syed Sayd Miran Shah Mahdi Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 31 Hazrat Syed Miran Sultan Ali Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 32 Hazrat Syed Ghulam Ali Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦
- 33 Hazrat Syed Noor Ali Gilani رَحْمَةُ اللهِ عَلَيْهِ
- ♦

34 Hazrat Syed Muhammad Ismail Gilani رَحْمَةُ اللهِ عَلَيْهِ



35 Hazrat Syed Muhammad Yousaf Gilani رَحْمَةُ اللهِ عَلَيْهِ



36 Hazrat Syed Muhammad Ashraf Gilani رَحْمَةُ اللهِ عَلَيْهِ

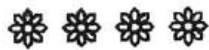


37 Syeda Manzoor Fatima Gilani رَحْمَةُ اللهِ عَلَيْهِ



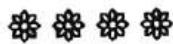
38 Hazrat Syed Professor Muhammad Ali Raza Bukhari Al-Saifi

For More
Books Click
On Ghulam
Safdar
Muhammadi
Saifi



How perfect You are O Allah, and I praise You.
I bear witness that none has the right
to be worshipped except You.
I seek Your forgiveness and turn to You in repentance.

O Allah!
Forgive us our sins,
and efface our bad deeds,
and take our souls in the company of the righteous.
Ameen



For More
Books Click On
Ghulam Safdar
Muhammadi
Saifi

The reality of Islam is the complete submission to the command of Almighty Allah. The commandments of Islam apply to both the outward and inward state of the Muslim. One of the central and most important aspects of Islam is the Sufi teaching known as Tasawwuf. This book outlines the teachings of the Naqshbandi Mujaddidi Saifi Silsila, and serves as a guide for students of this discipline. Within it are the daily practices of all four spiritual paths (Naqshbandi, Chisti, Qadri and Soharwardi), as transmitted and taught by the eminent teacher and scholar, Hazrat Imam-e-Khurasani Akhondzadah Peer Saif-ur-Rahman (Peer-e-Archi Mubarakh Sahib) Rehmatullah Alaih.

